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THE SOVEREIGN PONTIFF TO HIS BISHOPS.

IT has been made very clear from the beginning of the pontificate of Pius X that the whole energy of papal authority under the present reign was to be directed toward the spiritual revival of the flock of Christ. "To renew all things in Christ" does mean a many-sided reform within the Church. Reforms are not brought about by legislation only. There must indeed be laws; but the essential and practical value of good legislation depends upon the measures devised by an administrator, in the first place, to make them possible and easy of execution, and, in the second place, to see that they are, at every step, and in every locality, and without personal partiality, carried into effect. It is not legislative intelligence that is needed to better the conditions, all in all, of Christian peoples. There are so many laws in our Church discipline that their complex relations actually render them at times difficult of interpretation and therefore of observance. The code needs above all else simplification. It is unwise, however, to complain of this defect as if it demonstrated a lack of administrative wisdom in the Church. On the contrary, it is an evidence of her wise administrative policy that she should have found at all times ways of adapting her fundamental laws to the varying circumstances of society; and, though each adaptation had perforce to bear the stamp of her authority for the time being, the combined and accumulated application of many laws that answered diverse needs of correction in the past must be confusing in the aggregate. Hence, Pius X wisely insists upon revising

and simplifying the canon law of the Church with a view to its more direct and immediate application in the intended form.

Apart from this clearance of the way by simplifying the code of laws which are to counteract the evils in the Church, Pius X has adopted a policy which goes straight to the root of the actual reform. He begins the change at home by a close examination of the conditions of the Church in Italy. One is involuntarily reminded of his illustrious namesake Pius IV in the early days of the Council of Trent. That pontiff had pledged himself in a letter to his saintly young nephew, Cardinal Charles Borromeo, that he would be assiduous "per restituire la chiesa cattolica al suo pristino candore." Later on, the pontiff makes good his intention by beginning the restoration of discipline among the clergy of Rome, notably the Curia. He has no hesitation in avowing this purpose openly. In a letter to the Cardinal of Lorraine he points out the laxity of pastoral zeal and morals among the higher clergy of Rome. "You know, Monsignore, how bad things are here at the Curia, and what they say of us. Now the only remedy in this matter is for us to improve our own conduct. Hence, we exhort you to act in such a way as to confound the malice of evil-minded men who speak against the Catholic Church and clergy."[1] Thus the reform was begun, and by a system of visitation and impartial examination the admirable laws of the Council of Trent "De Reformando Clero" were carried out as a first condition of reform in general.

A Pastoral Letter to Bishops.

This is precisely what Pius X is doing. In a Pastoral Letter very recently addressed to the bishops under his metropolitan jurisdiction the Sovereign Pontiff lays bare the secret cause of weakness within the Church and of disaffection—the spirit of insubordination which shows itself in every sphere of public and domestic, in ecclesiastical no less than in social, life. Anarchism, popular communism, liberalism in doctrine, false notions of independence, and a general depreciation of the rights of authority are the noxious influences that pervade modern society and weaken the efforts and teaching of Christianity. And by the testimony

[1] 30 December, 1562.

of many bishops themselves the spirit of insubordination is manifesting itself among many of the younger clergy.

"We have before us," writes the Pontiff, "letters of complaint from not a few members of the episcopate, written with bitter sadness and regret because of the spirit of insubordination and independence which is gaining ground among our clergy." He points out what a danger this spirit begets when it is permitted to enter the sanctuary and to infect the minds of priests, of whom the Holy Ghost speaks as a royal race, whose distinguishing mark is loyal obedience and charity—"natio illorum obedientia et dilectio."[2]

And it is above all among the younger clergy that this evil makes its inroads, spreading in their midst novel and false theories touching the obligation of obedience. Nay, what is worse, there are those disaffected spirits who, in order to gain numerous associates to propagate their rebellious notions, set themselves secretly to instil the evil among the students in our seminaries who are preparing for the priesthood.

Wants Energetic Action on the Part of Bishops.

But the Sovereign Pontiff is not satisfied with calling attention to the evil which all right-minded men in the Church of Christ must note and lament. He lodges upon the bishops the responsibility of eradicating this spirit. A bishop who neglects to enforce proper authority is himself to blame for the disorders that are reported in his diocese. The Pope uses just such strong words, but he demonstrates their truth and binds the conscience of the shepherds who vowed their sincere allegiance to him as head of the Church when they accepted the charge of their respective dioceses. He would stir up the timid, awaken the sleepers on the watch-towers, and bid them remember the precept of St. Paul to Titus: Make use of thy authority to bring before thee the guilty, and let no man gainsay the dignity of thy office. "Argue cum omni imperio; nemo te contemnat." Therefore Pius X says:—

Be vigorous in exacting from your priests and clerics that obedience

[2] Eccli. 3: 1.

which, if it be absolutely binding upon the faithful in general, constitutes likewise one of the principal obligations of the priesthood.

Nor does the Sovereign Pontiff mean, as his further words show, that the end proposed can be accomplished by that mere assertion of episcopal authority dominating over the clergy, against which the Apostle distinctly warns. The true bishop is one who does not rule so much as he governs. His personality is but a designation for a clearly defined and carefully operated system which to produce good results requires only the steady and foreseeing eye and the firm and quiet hand upon the wheel or throttle-valve of the machine.

The engine that supplies the diocese with priestly forces, that is to say, with that religious energy by which the tranquillity of order and everything implied therein is secured, is found in the management of the clerical seminary, whence are drawn the candidates to whom through the imposition of hands the bishop conveys the office and dignity of leadership in the Church. These candidates as soon as ordained have it in their power to raise the estimate of authority which centres in God, or they may drag it down and by their irregular conduct misrepresent and lower the dignity of the Spouse of Christ and of all those who bear the badge of her royal rule. Hence the Pontiff bids the bishops restrict that

Too Great Facility of Ordination

which has brought untold misery upon the Church in the past, and is a prominent cause to-day of those scandals that have arisen out of contentions against authority, and that spring from the vulgar freedom which permits priests to become demagogues instead of pastors, and agitators instead of apostles.

In order to prevent in time the increase of those rebellious dispositions in your midst, Venerable Brethren, we would have you remember the injunction of the Apostle to Timothy: "Impose not hands rashly upon any one."[3] For it is the facility which you permit in admitting persons to sacred orders, that naturally opens the gates to

[3] I Tim. 5: 22.

the entrance into the sanctuary of the class of men who become the source of sorrow to our people.

The Pope speaks of his own knowledge of cities and dioceses in which the number of priests greatly exceeds the needs of the faithful. He asks how a bishop can answer for having frequently imposed hands upon men for whom he could not provide adequate work in the holy ministry. Nor does he admit the claims and insistence of candidates to be ordained as a sufficient reason for their admission to sacred orders.

The priesthood of Jesus Christ for the salvation of souls is not, in sooth, a trade or profession which any one who has a mind to do so, may claim to enter upon by his own right. Let the bishops, therefore, in promoting candidates be moved not by the aspirations or pretensions of those who offer themselves, but rather by the needs of the Church and by the prescriptions of the Council of Trent. In acting thus they will be able to make a right choice of those only who are fit for the sacred ministry, and reject such as show themselves unworthy by inclinations contrary to the priestly calling, and, above all, such as manifest a certain pride of disposition which renders them unwilling to submit to discipline.

To effect this the Pontiff would have the bishops pay attention to

Discipline in the Seminary.

"Let us insist, Venerable Brethren," writes Pius X, "upon that most serious duty before God, a watchful care to promote right teaching and proper discipline in your seminaries. Your priests will be what you make them by your training of them." "We want the ordinances seriously given on this subject carried out." And in order that this may be done with greater facility the Sovereign Pontiff reminds the bishops of the advantage to be derived from the separation of the Preparatory and the Theological Seminary. Especial attention is to be given to the study of Sacred Scripture which, as elsewhere prescribed, is made obligatory through all the years of the course in the ecclesiastical schools.

In respect of the teaching staff and the manner of instruction the Sovereign Pontiff writes:—

> The bishops will exercise the most scrupulous vigilance over the teachers and their instruction, calling to task those professors who go off into vagaries and dilate upon dangerous novelties that profit nothing.

He does not want seminarists to be connected, under whatsoever plea, with public movements that create agitation; and hence he goes so far as to forbid the introduction into the seminary of newspapers and popular periodicals, except such as furnish solid food for the mind and aid the seminarist in the pursuit of serious studies. In order that discipline may be rightly observed the Pope insists that there should be in every seminary a spiritual director, a man of prudent and marked judgment, of ripe experience in the training of the soul to Christian perfection, who will devote himself with unabating zeal to the fostering of solid piety among the students, since this is the first requisite in the life of the priest.

A further topic to which the Sovereign Pontiff adverts as a factor in the present lowering of the ecclesiastical standard, is the

Neglect and Misuse of Preaching.

He reminds the bishops that this function of preaching belongs in the first place to their office, and that next to this they are bound to provide good preachers for their people. "Dormitaverunt pastores tui,"[4] he writes, and then he goes on to state that no one is to be approved for such duty whose priestly life as well as knowledge and right judgment are not fully attested—*nisi prius de vita et scientia et moribus probatus fuerit.*[5] He does not wish a bishop to allow any priest from another diocese to preach, without express permission from his own Ordinary.

Regarding the subject-matter of sermons he is no less explicit. Priests are to preach the Gospel, the Christian law; they are to remind the people of their sins and the danger that transgression brings to their salvation. Sermons that approach more to the style of the theatre or the rostrum or that befit only the lecture

[4] Nahum 3 : 18.

[5] Conc. Trid., Sess. V, 2, De Reform.

hall of the university are out of place in the sanctuary. We are to preach in simplicity and to prefer the catechetical exposition of fundamental truth to the pleasing diversion of select conferences. The primary source from which the preacher is to draw his material is, the Sovereign Pontiff points out, the Sacred Scripture, explained, not according to the private views of doubtful interpreters, but in the spirit of Catholic tradition safeguarded by the unerring teaching of the Church.

Lest there remain upon our conscience any responsibility in respect of this important matter, we make known and enjoin upon all the bishops in their respective dioceses that they refuse permission to preach, or suspend from the office of preachers—even in the very midst of a sermon—anyone, be he secular or religious, who violates the injunctions laid down by the Sacred Congregation[6] regarding the subject of preaching in the church. It is greatly to be preferred that the people hear a simple homily or an explanation of some part of the catechism from the lips of their pastor, than that they should listen to harangues that usually produce more harm than good.

The Sovereign Pontiff wishes that the young clergy be restrained from participating in social agitation of any kind. He forbids any priest or cleric to publish, without previously having obtained the consent of his Ordinary, any writings whatever, even of a merely technical character. This is entirely reasonable, although those who are bent upon misunderstanding the prudent rulings of the Holy See will be inclined to regard this ordinance as evidence of the "gagging tendency" with which ecclesiastical authority is flippantly charged. When we remember how readily the errors or lapses, whether intellectual or moral, on the part of a cleric are attributed to the Church from which he derives his authority and position as a teacher before the public, it will appear but just to that authority and those who share it that they should be protected by a prudent censorship of public utterances which represent the personal views of a priest on any subject.

In fine, the Pope deprecates the shallow appeals, by high-sounding phrases, to the "modern spirit," the "age of progress,"

[6] 31 July, 1894.

the "obscurantism of the past," the "new social calling of the clergy," etc., as if the eternal wisdom and law of the Gospel had ceased to apply to the needs and demands of the present-day world. Again he insists upon the loyal submission of the clergy to their bishops; and upon the vigilance and zealous activity of the bishops who alone can safeguard society against the demon of lawlessness that threatens to invade the ranks of the Church.

The Papal Letter is a magnificent document. And whilst it is in the first place addressed to the Bishops of Italy in their own tongue, its warnings, its prescriptions, and cautions are such as must appeal to every one who has at heart the welfare of souls.

THE ORDINARY CONFESSOR OF NUNS.

THE complex legislation regarding the confessions of sisters and of religious men who by their profession and discipline are mere laymen[1]—for the latter class is governed by the same laws as sisterhoods—makes it imperative for our active priests in the United States to have at hand some sort of guide or directory summarizing the many decisions of the Sacred Congregations. Not every priest can be expected to give the time and study required for a clear and complete knowledge of the confessor's duties and authority; yet many priests are called upon to exercise the office of confessor to sisters, whether as ordinary or extraordinary.

Sisters have either solemn or simple vows. Here in the United States, with few exceptions,[2] the vows of all the sisters are simple.[3] Again these are divided into three classes: namely, diocesan,[4] that is, sisterhoods existing in one or many dioceses and having only the approbation of the bishop or bishops; secondly,

[1] "Quemadmodum," 17 December, 1890.

[2] Litt. S. C. Ep. et Reg. ad Archiep. Balt. (3 September, 1864) declaraverunt: "Vota quae a monialibus a Visitatione B. M. V. nuncupatis emittuntur in monasteriis locorum Georgetown, Mobile, Kaskaskia (quod supressum est), S. Aloysii et Balt. attentis rescriptis a S. Sede ab iisdem jam impetratis esse solemnia." (Concil. Plen. Balt. II, n. 419, p. 216.)

[3] *Ibid.* "In monasteriis in posterum erigendis in singulis Statibus Unitis vota a monialibus esse emittenda simplicia."

[4] Const. "Conditae," p. 1.

non-diocesan. These are sisters who usually have foundations in several dioceses, are governed by one mother general, and have their constitutions approved by the Holy See.[5] Thirdly, exempted communities; these are under the jurisdiction of a Regular Prelate. According to the general legislation of the Church, special approbation[6] is required to hear the confessions of sisters that profess solemn vows, but not of those having simple. By reason, however, of the particular law of most dioceses, throughout the world special approbation is required for the priest who hears confessions in the sisters' chapel or convent, and this under pain of nullity.[7]

The ordinary confessor of sisters, whether diocesan or non-diocesan, is appointed and approved by the bishop.[8] The confessor of exempted communities is appointed by the Regular Prelate, and then approved by the Ordinary.[9] The bishop's approbation is necessary "ad validitatem."[10]

The ordinary confessor for communities, whether of simple or solemn vows, diocesan or non-diocesan, is appointed by the Ordinary for a term not exceeding three years.[11] If the confessor be appointed for diocesan sisters or for communities under the Sacred Congregation of the Propaganda, the bishop may remove him at any time before his term expires.[12] If the confessor be

[5] *Ibid.*

[6] "Consultationi Morali," Gennari, I, p. 736. "Instituti di voti simplici," Gennari. "Synopsis Theol. Mor.," Tanquerey, p. 157. The "Pastoralis Curae" and "Quemadmodum" ordain that the bishop make provision for the ordinary and extraordinary confessor. Const. "Conditae," I, n. XI; II, n. VIII, likewise.

[7] *Ibid.*

[8] "Manuale Jur. Con. Reg. et Spec. Carmelitarum Discal.," Angelus a SS. Cor. Jesu, II, n. 947, p. 279.

[9] *Ibid.* "Inscrutabili," Gregory XV, 5 February, 1623.

[10] Lucidi, Vol. II, n. 229, p. 221, ed. 1883. Bouix, "De Jure Reg.," II, p. 256, ed. 1883. It is a disputed question among canonists whether generals and provincials need any approbation of the bishop to hear the confessions of sisters under their jurisdiction. So also a canonical parish priest needs no special approbation to hear the nuns of his parish unless the bishop restricts his faculties. Some canonists say the bishop cannot so limit his jurisdiction. Piat Montenses, "De Jure Reg.," II, p. 209. Vermeersch, I, n. 477, p. 288.

[11] S. C. Ep. et Reg., 26 November, 1602. "Enchiridion Morale," Bucceroni, 3d ed., p. 344. "Normae," 142, 28 June, 1901.

[12] Piat, II, p. 215.

appointed by the Regular Prelate, he must be accepted or rejected absolutely for three years;[13] if, however, during this time the bishop for a just reason (which he is not obliged to make known) judges that the confessor should be removed, he must ask the Regular Prelate to do so; but the bishop cannot himself remove him, unless the superior refuses or neglects to do so.[14]

For the reappointment of the same confessor to a second term of three years, two things are required by the general law: first, a convening of the chapter of nuns, and two-thirds of the votes to express their approval; secondly, the bishop then has recourse to the Holy See for permission to make the reappointment.[15] To reappoint the same confessor to a third term, the unanimous vote of the sisters' chapter is required before the bishop applies to the Holy See.[16] By chapter is meant the assembly of those sisters who have a vote in the chapter or council of the house.[17]

Bishops in the United States obtain special faculties from the Congregation of the Propaganda empowering them to reappoint a confessor or to extend his term beyond three years.[18] If the ordinary confessor in communities of simple vows should, without having been reappointed, continue to exercise his office beyond the three years, he validly, but not licitly, hears their confessions.[19] The law with regard to the appointment of the ordinary confessor is applicable to appointments for all women who live in community, even though the members of said community take no vows.[20] The appointment of a confessor for three years

[13] Lucidi, II, n. 236, p. 221.

[14] "Inscrutabilii," Gregory XV, 5 February, 1623. Lucidi, II, n. 227, p. 221. Piat, II, p. 215.

[15] "Guide Canonique des Instituts à vœux simples," Battandier, n. 205, 3d ed. S. C. Ep. et Reg., Bizzarri, pp. 12, 13, 24, 115.

[16] S. C. Ep. et Reg., Bizzarri, p. 13, Nota I. Coll. S. C. de Prop. Fide, 1893, p. 170, n. 433.

[17] S. C. Ep. et Reg., 22 April, 1872. Coll. S. C. de Prop. Fide, n. 433, p. 171.

[18] Concil. Plen. Balt. III, n. 97.

[19] S. Poenit., 7 February, 1901. "Guide Canonique," Battandier, 3d ed., n. 206.

[20] *Ibid.* S. C. Ep. et Reg., 20 July, 1875. This response was given to the Archbishop of Oregon City. THE ECCLESIASTICAL REVIEW, February, 1898.

is extended also to communities where the sisters are changed frequently. The confessor is appointed for three years regardless of all changes that may be made in a community.[21] The constitutions of the Dominicans and Cassinenses forbid their confessors to continue in office more than two years.[22]

Sisters may not refuse an ordinary confessor whom the bishop appoints, at the same time asking for another; but if there be special reasons why a confessor appointed should not be accepted, the sisters may make these known to the bishop.[23] No confessor is to be appointed for small communities of only three or four sisters who are accustomed to hear Mass and confess in the public church. Such communities have no regular confessor, and consequently are not affected by the three years clause of the law for regular confessors. They may go at any time, to any priest approved by the Ordinary hearing confessions in the public church.[24] Here we must be careful not to infer that the privilege of going to confession to any priest approved by the Ordinary, and hearing in the public church, is restricted to communities composed of only three or four sisters. The privilege, as we shall see later, extends also to others. Special mention is made of these small communities to bring clearly into relief the facts—that they have no regular confessor, and that their members in respect of confession enjoy the same privilege as do the faithful.

It may be asked, Can the bishop appoint an ordinary confessor for small communities of sisters who have no chapel and who regularly go to confession in the public church? We answer in the words of the eminent canonist and theologian, Cardinal Gennari: "The bishop is not obliged, and should neither appoint an ordinary nor an extraordinary confessor; in doing so he violates the sisters' rights and will be held responsible before

[21] Vermeersch, I, 477, p. 287.

[22] Const. O. P., Dist. II, C. III, n. 730. Lucidi, II, p. 184, ed. 1883. Ferraris, II, "Confessarius," art. 4, n. 20, p. 515. These are rulings of the Order and may be dispensed by the Master General.

[23] Ferraris, "Confessarius," art. 4, n. 34.

[24] S. C. Ep. et Reg., 22 April, 1872. Col. S. C. de Prop. Fide, 1893, p. 171, n. 433, ad 3.

God for all the sacrileges committed by these religious owing to the unjust restraint that he has placed upon them."[25]

The spirit of the Church and the explicit wish of the Congregation of Bishops and Regulars expressed in the "Normae" is, that any confessor may hear in the public church the confessions of all sisters, without any distinction whatever, who come to him.[26] This is the spirit of Rome, and its application is found in the Eternal City, where no limitation is placed on the jurisdiction of confessors in regard to any sisters. If it be the intention of the bishop to except sisters even in the public church from the jurisdiction of priests whom he approves to hear the confessions of the faithful, in general, this exception should be very clearly and explicitly stated. Consequently if a priest finds the restriction in his faculties, "exceptis monialibus ac mulieribus in communitate degentibus," he is to interpret it as not extending to public churches, unless the bishop explicitly so states. The eminent authority, Cardinal Gennari, informs us that this is the common interpretation of this restriction.[27] Such, too, is the accepted interpretation in most dioceses in the United States—any approved confessor hears the confessions of all sisters who may come to him in the public church. Priests hearing confessions in churches have no obligation of questioning sisters regarding their permission to come to confession. Any reason which allows sisters to go out of their convents,[28] if only for an hour or two, is sufficient to justify the confessor[29] in presuming that the sister has permis-

[25] "Monitore Eccl.," Gennari, X, II, 165 sq. "Directoire Canonique," Bastien, n. 370, p. 215.

[26] Quoties Sorores in aliqua publica ecclesia confessionem suam peragunt, apud quemcumque sacerdotem, ab episcopo approbatum confiteri potuerunt.—"Normae," 149.

[27] "Consultationi Morali," Gennari I, p. 739.

[28] S. Poenitentiaria, 7 February, 1901. Vermeersch, I, n. 479. "Directoire Canonique," Bastien, n. 370, p. 213. Sabetti (Barrett), 16th ed., 1902, holds that sisters must be absent from their convent "ut non amplius dici possint in eo proprie degere." This opinion has been copied without any change, from editions published prior to the decree of 7 February, 1901.

[29] "Aliquando moniales aut ratione sanitatis aut alia causa obtinent veniam egrediendi ad breve tempus ex earum monasterio, retento habitu. Quaeritur—an in tali casu possunt exomologesim suam facere apud confessarios approbatos pro utroque sexu quamvis non approbatos pro monialibus? Resp. Affirm. durante mora extra monasterium."—S. C. Ep. et Reg., 27 August, 1852.

sion. Such is the response of the S. Poenitentiaria regarding the obligation of interrogating.[30]

There is no doubt that a bishop may say to any individual priest: "I give you no jurisdiction whatever to hear the confessions of sisters, even in the public church."[31] A bishop may, if he wishes, give a confessor faculties to hear only the confessions of men, and in such a case a confessor cannot validly hear any other confessions. The Ordinary may likewise except the confessions of sisters.

But if the bishop should designate a certain number of priests, declaring that only they may hear the confessions of the sisters of the diocese, and that this is to be understood of the churches as well, a distinction must be made between sisterhoods that are merely diocesan and those that have Apostolic approbation. Should the sisters be merely diocesan, that is to say, a congregation not approved by the Holy See, certainly the bishop is within his rights in so limiting the jurisdiction of his priests. If, however, the sisterhoods have their constitution approved by Rome, and if said constitution incorporates the ruling of the "Normae,"[32] that the sisters may go to any priest hearing confessions in a public church,[33] we doubt the bishop's power, not in directly limiting the jurisdiction of the confessors, but in depriving the sisters of a privilege granted by the Holy See. And this for the reason that there is an Apostolic prohibition imposed on bishops to change any constitutions of the sisterhoods approved by the Holy See.[34] Such Congregations, over and above the general

[30] S. Poenitentiaria, 7 February, 1901. "Quoad interrogationes vero faciendas nisi prudens suspicio suboriatur quod poenitens illicite apud ipsum confiteatur, posse confessarium a supra dictis interrogationibus abstinere."—Vermeersch, I, 479, p. 290.

[31] "Consultationi Morali," Gennari I, p. 739. "Directoire Canonique," Bastien, n. 370, p. 214. We can not agree with the conclusion of THE ECCLESIASTICAL REVIEW, August, 1897, p. 216, which without any distinction says the bishop can not so limit the jurisdiction of our priests in public churches.

[32] "Normae," 149.

[33] We have at hand a constitution approved by the Holy See for one of the sisterhoods in the United States, which reads: "In a public church the sisters may go to any confessor."

[34] "Immutandi Constitutiones utpote quae probatione a Sede Apostolica nemini Episcoporum jus datur." "Conditae," p. 2, n. 2. "Directoire Canonique," Bastien, 370, p. 214.

privilege that sisterhoods enjoy of going to any priest in the public church,[35] have a special provision in their constitution approved by the Holy See, allowing them to go to confession to any approved confessor ("pro utroque sexu") hearing in the public church. The case supposes that the bishop has approved a confessor "ad confessiones utriusque sexus accipiendas," then the Holy See by a special provision in their constitution gives the sisters the privilege of "utriusque sexus," when they go to confession in the public church; and this privilege the bishop cannot derogate.[36]

Doubts often arise in priests' minds about the validity of the confessions of sisters heard in the sacristy of the church or in the parlors of priests' rectories. Undoubtedly, for the licit hearing of sisters' confessions, the confessional in the public church is the only place where a priest who is neither ordinary nor extraordinary may hear;[37] but all confessions heard by priests not specially approved for sisters are valid on the following conditions: first, that it be "extra propriam domum monialium,"[38] and, secondly, that the bishop has not explicitly and absolutely restricted a priest's faculties for a public church. If the sisters be under the Propaganda and have a special clause in their constitution allowing them to go to any priest in the public church, we believe the second condition, namely, the bishop's restriction, cannot affect the sisters' privilege of going to confession to any approved confessor in the public church. The words "public church" should be understood according to the decision of the Sacred Congregation of Bishops and Regulars, 22 April, 1872, that is, for the lawfulness and not for the validity; hence priests validly but not licitly hear non-diocesan sisters in the sacristies of churches or in the parlors of rectories. The confessions of these sisters, in their convents, made to merely approved confessors "pro utro-

[35] S. C. Ep. et Reg., 27 August, 1852.

[36] "Directoire Canonique," Bastien, n. 370, p. 215.

[37] S. C. Concilii, 7 March, 1617. Lucidi, II, n. 159, p. 184; Bastien, n. 373 p. 218.

[38] S. C. Ep. et Reg., 22 April, 1872. Collec. S. C. de Prop. Fide, 171, n. 433, ad 3. This decision was given for small communities of three or four who regularly confess in a public church, but the words "extra propriam domum" are now extended to all sisters regarding the validity of their confession.

que sexu" would be invalid. If the sisters be diocesan, the bishop may place these conditions even for the validity.[39]

In the convents of sisters the confessional should not be placed in their sacristy nor in any room of the house; but in the church of said convent or monastery.[40] If the sisters have merely a private chapel, that is, a large room in the interior of the house, as are most of the sisters' chapels in the United States, the confessional should be placed in the chapel proper. Sisters who do not wish to submit to this prescription may have their confessions interdicted.[41]

Only one ordinary confessor is to be appointed for a community.[42] This is a wise provision. Were there several regular confessors, it would mean various ideas of direction in the same community, thus causing comparisons to be made, giving rise to reports and theories and trifling difficulties which would tend to disturb the consciences of the sisters and militate against the unity of the community and thereby interfere with the exercise of the superior's authority.[43] While uniformity of direction is to be desired, it is not to be overestimated. Were all advanced in the way of perfection and superior to human considerations, especially the personality of confessors, the Church would probably insist absolutely on one regular confessor. But she takes into account human weakness, and, guided by facts, she knows the difficulty so frequently experienced by sisters of making always a clear manifestation of conscience to the regular confessor. To obviate this difficulty she prudently does not appoint a second or third regular confessor who may come to the convent to hear confessions, but she institutes two other classes of confessors[44] to whom the sisters may have access, viz., the special and the extraordinary confessor. We shall treat of these later on.

The superior may ask that this or that confessor whom she thinks best suited to direct the community be appointed, but she

[39] "Directoire Canonique," Bastien, n. 370, p. 214.

[40] S. C. Concilii, 2 September, 1617. "Coll. S. C. de Prop. Fide," n. 427, p. 163.

[41] "Directoire Canonique," Bastien, n. 373, p. 218.

[42] "Normae," 140.

[43] "Guide Canonique," Battandier, n. 207, p. 161, ed. 3.

[44] "Quemadmodum," n. iv.

must abide by the decision of the bishop.[45] The ordinary confessor should be a priest of mature years. For cloistered nuns the ordinary confessor should be past his fortieth year.[46] For sisters of simple vows there is no explicit prescription regarding the age of the confessor;[47] but the spirit of the legislation for cloistered nuns should be retained. The policy of the Sacred Congregations and of the Holy See has been to extend as far as possible to the sisters of simple vows the legislation applying to cloistered nuns.

Should the confessor meet with a reserved case in hearing the confessions of sisters, how should he act? The reservation may be papal, or episcopal, or that of a Regular Prelate who has sisters entirely under his jurisdiction; and, further, these reservations may be in regard to nuns with solemn vows or to sisters of simple vows. Regarding papal reservations the faculties of the ordinary confessor are the same for the sisters of solemn vows as for the faithful in general.[48] If the reservation be episcopal, the confessor may absolve sisters of solemn vows, unless the bishop states that the reservation extends to these sisters,[49] or unless it be a matter which pertains to the transgression of the cloister. If the reservation be that of a Regular Prelate, faculties must be obtained from him, because the case supposes that the prelate has reserved these sins in regard to the sisters.[50] The confessor in respect to sisters of simple vows, whether they be merely diocesan or a congregation approved by the Holy See, has the same faculties as for the faithful in general.[51]

A confessor approved for one monastery or convent of sisters is not thereby approved for any other.[52]

[45] "Normae," 141. "Conditae," II, n. 8.

[46] S. C. Ep. et Reg., 12 May, 1617. Bizzari, p. 335. Vermeersch, I, n. 472, p. 285.

[47] Collect. S. C. de Prop. Fide, n. 426, p. 163. The age of confessors according to common law is not settled, hence canonists disagree, but the S. Congregation places the age at 40. Piat, II, p. 206. "Directoire Canonique," n. 372, p. 217.

[48] Vermeersch, I, n. 474, p. 286. Piat, II, p. 214.

[49] Piat, *ibid.* Vermeersch says merely, "Reservationibus episcopalibus non videntur (moniales) affici, nisi quae spectant clausuram."

[50] Vermeersch and Piat, *ibid.*

[51] Vermeersch, I, n. 476, p. 287.

[52] "Consultationi Morali," Gennari, II, p. 269. Vermeersch, I, 472.

The Council of Trent ordained that nuns should go to confession at least once a month.[53] Confession being prescribed as a condition for the gaining of indulgences, led to more frequent confession. By a concession of Clement XIII it was declared that the condition of confession for the gaining of indulgences could be satisfied by weekly confession.[54] Gradually, in many constitutions of Religious Orders, weekly confession was prescribed.[55] The actual discipline for most sisterhoods requires weekly confession.[56] And until recently it was a necessary condition for the gaining of indulgences. Pius X by a recent decree[57] shows how good a practice he believes daily Communion to be. Now sisters and those who go to Communion daily can gain all indulgences even without weekly confession.[58] This privilege is not denied to those who fail to go to Communion once or twice a week.

While the extraordinary confessor is exercising his office, the ordinary confessor should not hear any of the sisters' confessions.[59] This has not so much application in this country, where the extraordinary confessor hears all the confessions in an afternoon; but should the extraordinary take two or three days, as in Europe, the ordinary confessor should be careful to observe the law.

The ordinary confessor should remember that his duty is not that of the extraordinary; hence in no way should he attempt to find out anything of the confession made to the extraordinary.[60] It were useless to have an extraordinary confessor, if this were permissible. If his curiosity or pride be hurt from the fact that

[53] Sess. XXV, Cap. X.

[54] S. C. Indul., 9 December, 1763. "Collect. Indul.," Mocchegiani. "Acta SS. pro. Soc. Ros.," I, n. 200.

[55] In 1505 the ruling was made in the Dominican Constitutions that, if the priests of the Order could not confess daily, they were obliged to do so once a week under penalty of a serious fault. The sisters and brothers and clerics who were not priests were obliged under the same penalty to weekly confession. "Const. Ord. Praed.," D. I, n. 100.

[56] "Normae," 138.

[57] S. C. Indul., 14 February, 1906. ECCLESIASTICAL REVIEW, July, 1906.

[58] How long they may defer confession is now an open question. Some one will soon propose this doubt to the Sacred Congregation.

[59] Benedict XIV, January, 1749. "Direct. Canonique," Bastien, n. 374, p. 219.

[60] Battandier, 3 ed., n. 215, p. 168.

the sisters do not manifest everything to him, he may rightly conclude that the fault is his own. Where the ordinary confessor is a saintly, prudent, and liberal man, these difficulties are not experienced, and sisters prefer to go to confession to the regular confessor.

The ordinary confessor cannot dispense the sisters from the fasts and abstinences of the Church,[61] unless the faculties of the diocese or special faculties obtained from the bishop permit him. For exempted sisters the dispensation must come through the Regular Prelate.

The ordinary confessor should not live in the convent with the sisters, and formerly the law required him to reside in a separate house or at least not under the same roof.[62] The "Normae" now require that if he live in the same house, the entrance to his apartments must be other than that of the sisters, and there must be no communication between his rooms and the rest of the convent.[63]

The confessor should not concern himself about the temporal administration of the convent.[64] He may of course give advice when asked. On the other hand, he should not allow the superior to give him directions for the guidance of the sisters in matters of confession.[65]

The confessor should receive a stipend according to the custom of the country or place. But other presents he should not accept.[66]

During the time of Jubilee not every confessor can hear the confessions of nuns, but only those approved for sisters. Ordinary confessors of communities should be careful to see if any special privileges are published granting the sisters the selection of a Jubilee confessor. Now according to actual legislation an ordinary confessor approved for one convent may be selected by any sister of the diocese as a Jubilee confessor.[67]

[61] Bastien, n. 375, p. 220.

[62] S. C. Ep. et Reg., 22 January, 1576. Ferraris, "Confessarius," art. 4, n. 68.

[63] "Normae," 178.

[64] S. C. Ep. et Reg., 17 September, 1796. Bastien, n. 376, p. 220. Battandier, n. 215, p. 167, ed. 3.

[65] *Ibid.*

[66] Lucidi, II, n. 160, p. 184, ed. 3.

[67] Piat, II, p. 210.

Who is the ordinary confessor of sisters? First, the bishop should not assume the duty;[68] secondly, nor the vicars general;[69] nor parish priests[70] may take upon themselves the responsibility, if it impede them in the exercise of the ministry. Sisters with solemn or simple vows, if they be non-exempted communities, whether diocesan or congregations of sisters approved by the Holy See, should have as their ordinary confessors secular priests.[71] A general exception to this brought about by custom are sisters of simple or solemn vows, diocesan or non-diocesan, who belong to an order which has men and women in its institute, provided there be monasteries of men in the places where the sisters have their convents.[72] This is the subject of a very interesting historico-canonical paper which we hope to publish in the near future. Of the old Orders of men and women, conditions have changed, and the sisters have been, for the most part, transferred to the jurisdiction of the bishops. Again, non-exempted congregations of simple vows have multiplied oftentimes "sine ratione in ecclesia Dei,"[73] since the original law was made. In the United States a "vera consuetudo contra legem" exists in many dioceses of appointing regulars as confessors to certain non-exempted communities. Where the custom exists, bishops may continue such appointments; where it does not, faculties must be obtained from the Holy See.[74]

[68] Piat, II, p. 207. [69] *Ibid.*

[70] Ferraris, "Confessarius," art. 4, n. 25.

[71] Bizzarri, 382, 383. Piat, II, p. 206. S. C. Ep. et Reg., 1 September, 1905, ECCLESIASTICAL REVIEW, February, 1906.

[72] Angel. a SS. Corde Jesu, II, n. 950, p. 282.

[73] We should not be understood as saying that any congregation of sisters is useless in the Church of God. They are a source of blessing in every community where they live; but there are so many congregations with the same work, same purpose, and same spirit. Some feminine notion based, perhaps, on what is regarded as private revelation about the dress or head apparel, the wearing or not wearing of a ring, seems to differentiate them. They all do good; and even though the day of unity is never to be, or is in the far distant future, the prayer of saintly bishops and priests is that God may be even more generous in giving vocations.

[74] S. C. Ep. et Reg., 14 February, 1851. Vermeersch, II, p. 613. A decision was given to the Patriarch of Venice, 7 June, 1620, by which he could appoint religious priests as ordinary confessors to non-exempted communities when there was not a sufficient number of secular priests qualified for the office. On 14 February, 1851, the Congregation of Bishops and Regulars permitted a bishop to appoint regu-

The ordinary confessor for exempted communities is a priest of a religious order or congregation appointed by the Regular Prelate.[75]

The requisites for the ordinary confessor of nuns are many. The work of the learned Dominican, Passerini (too little known) has a beautiful chapter on these.[76] Presupposed are the essential approbation and jurisdiction, also the "aetatis maturitas."[77]

First in order is *scientia*.[78] This does not mean merely the knowledge required for confessors in general. The ordinary confessor must know the way of perfection, the impediments, the temptations, and peculiar workings of souls living in community. He must know the nature of the vows, and their consequent obligations. Moreover, there should be a special knowledge of sisters, of their usual faults and imperfections, and of the corrective to be applied. Cardinal Krementz[79] says: "A priest who is appointed as confessor of a religious house should make it his first duty to study the rules and constitutions of the particular order to which the community belongs . . . so as to make his knowledge effective in gaining for himself the trust and confidence of the religious."

In the second place is required *morum integritas*.[80] Only a priest of exemplary life should be appointed as confessor. He is to guide souls whose profession obliges them to tend toward perfection. As this is the unquestionable obligation of the religious, so it is absolutely the duty of the confessor to be able to direct such souls. A confessor should not regard the matter lightly. If his priestly life is not a source of edification, and if he is not willing to take the trouble of studying the duties of his office, he should not be the guide of souls striving to be perfect.

lars as confessors, provided there was not a sufficient number of qualified secular priests and that the constitutions of sisterhoods did not forbid such an appointment. These faculties were granted for only three years. Ferraris, "Confess.," art. 4, n. 28. Vermeersch, *ibid.*

[75] "Pastoralis Curae."

[76] Passerini, "De Statu Hominum," T. II, Q. 187, n. 830, p. 208, ed. Lucae, 1732.

[77] "Pastoralis Curae," Benedict XIV, 5 August, 1748.

[78] Passerini, *ibid.*, also "Pastoralis Curae."

[79] THE ECCLESIASTICAL REVIEW, April, 1895.

[80] Passerini, *ibid.*

The third requisite is *maxima prudentia.*[81] A prudent spirit must govern the confessor in interrogating, in correcting faults and illusions peculiar to the sisters' condition. Frequently the confessor is called on to give a lesson in good common sense and unfortunately sisters must often experience the truth of "nemo dat quod non habet." If young priests must be appointed as confessors, "they must avoid," as Cardinal Krementz says, "everything which may cause them to be charged with imprudence or offence."[82]

Fourthly, *pura charitas et animarum zelus*[83] are required. These must be directed toward the particular souls concerned. The office should not be assumed because it is one of ease, or for the consideration of the good will of the bishop, or because it is an additional source of revenue. The charity of the confessor should be able to say, "I seek not the things that are yours, but you;"[84] that is, the spiritual advancement of the sisters.

Fifthly, there must be *dexteritas seu discretio.*"[85] Dexterity and discretion of the spirit are most important. This is to be honorable, spiritual diplomacy. The ordinary confessor must bear in mind that he is not dealing with penitents that come to him irregularly or every month in the church. Many ordinary confessors in the United States know the sisters intimately outside the confessional—a knowledge or intimacy that does not strengthen the confessor's position. Week after week sisters must come to confession to the same priest. The condition and the difficulty necessarily experienced by sisters under such circumstances is one that many priests do not think of. The confessor's dexterity or discretion consists in trying to conceal absolutely his personality and to make the sisters feel that first of all their sins, however slight or great, are matter between God and themselves. It would seem that some confessors were personally offended from their line of action. Such priests themselves would never return to confession to a brother priest who would treat them as they do the sisters. Yet they wonder why

[81] *Ibid.*
[82] THE ECCLESIASTICAL REVIEW, April, 1895.
[83] Passerini, *ibid.*
[84] II Cor. 12 : 14.
[85] *Ibid.*

nuns want a special confessor. We venture to say that if the ordinary confessor realized that sisters are good but not angels; realized that sisters are women governed oftentimes by false modesty; realized that they themselves should always be kind, for kindness is not opposed to firmness; realized that they have the obligation of so acting that the sisters may feel free to come at any time to tell them anything—there would be less running about of sisters from church to church and less seeking of special confessors. Much dexterity is required about friendships and the settling of difficulties that disturb sisters' peace of conscience.

Lastly, there must be *patientia*.[86] Much of this is required, for a little will not suffice. We have to deal with persons as we find them, not as we would have them. A confessor cannot have a community of sisters according to his own ideas, otherwise sisters should be obliged to get a brand-new set of ideas and of ideals for the religious life every three years. Since the life of religious women in communities tends to make them impractical, and as they are occupied with so many details, it is quite natural that many attach undue importance to trifles. The confessor must hear these, and he is thoughtless and unreasonable if he is not willing to exercise a little patience.

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A STORY OF SIXES AND SEVENS.

I.

FOUR years had passed since my transfer from Burrville to Ironton, the episcopal city of the diocese. Everyone then, including myself, looked upon the change as a rapid "promotion"; for Burrville was an inland town with one flourishing Catholic parish well established—handsome church, fine rectory, well-equipped parish school and convent—and with a scattered assortment of churches, mostly humble enough, of various denomina-

[86] *Ibid.*

tions. A very pleasant place it was, but—"inland," and far removed from the goal of achievement lying north on the railroad and bearing on the map, in enlarged letters, the magic name of Ironton. The same railway ran south into an increasingly rural country. To go north was considered a promotion; to go south was, in two senses, to go "*down.*"

My pastorate was in a parish which, like the former, was also a large one, but lying in the very midst of foundries and mills and with a teeming population whose demands on my zeal ultimately undermined a constitution frail at the best; and after forty-six months of "hard labor" in this city-prison, I was ordered away by my physician for a half a year's complete rest. July and August I naturally spent at the seashore; but the last week found me speeding from New Jersey back toward my old haunts and toward my first mission, Burrville, with its fragrant recollections of pleasant monotony, leafy quietude, and (most fragrant of all the recollections) its genial pastor, with whom I had indeed frequently corresponded, but whom I had not seen once in all that time, save at the annual Retreat, and at the last Eucharistic Congress held in the Cathedral of Ironton. It was with a happy feeling of being "at home" that, after nearly two days of continuous railroading, I found myself domesticated (for Father James insisted on my staying with him at least a week—months, if I could persuade myself to do this).

I had dined and chatted with him, had had my siesta, and was now ensconced in the big "rocker" in his sitting-room. Looking up from the breviary at the end of the second lesson, I gazed again, as I had often done since my arrival, on my silent *vis-a-vis;* for, like myself, Father James was a methodical man, and was "anticipating" the morning office of the morrow, which happened to be the Saturday of the "fifth week of August."

It was an attractive picture for the eye to rest upon: the strongly built frame, tending somewhat to corpulency; the slightly bowed head, framed with a halo of greyish white hair; the placid but strong face that spoke of power at once and gentleness. It had always seemed thus to me; but now the glancing glory of the westering sun had begun to transmute the grey into gold, and the whitish halo seemed to my fancy to become a flaming

nimbus—a distraction for indulging which I mentally supplicated pardon and applied my mind once more to my breviary.

Just then a tinkle, summoning the pastor to duty below-stairs, sounded. Father James laid his breviary down after a moment or two, and as he rose to leave the room I heard him mutter, in a tone that seemed half-cynical, half-savage: "Ne impedias musicam—ne impedias musicam." "Hinder not music," I thought; "why, of course not, for the injunction is Scriptural, although I cannot place it. But what is the matter with Father James? He seems to be put out about something."

Powerful but placid—only his placid side had I ever seen before; and, forgetting that the third lesson was inviting me to continued prayer, I began unconsciously recalling incident after incident of the few years I had spent with him. "Hinder not music"—surely, Father James had always loved good music, had provided an expensive organ for his church and had installed a competent choirmaster and a well-selected personnel for the singing-body. Gifted by nature with a correct ear and a sonorous voice, both of which he had further cultivated during his course in the seminary, he sang the Preface and Pater Noster with a correctness and an unction most pleasing to hear. Of Instrumental Music he knew little, although he had "fingered the piano" when a boy, and still drummed on it in rare moments of soul-quiet. Sometimes, indeed, the subject of the music sung in his church had been broached with me in the old days; but his attitude, despite occasional criticism from without and more frequent protest from within (namely, myself), was tolerant and conservative. Criticism he did not resent, but met with a good-natured reference to "cranks" (if it came from without) or to "reformers" (if it came from me). I was privileged, moreover, to be as "hot" as I should please over the topic, and was given full opportunity to growl at length. I could never disturb his placidity, however, and I found it difficult, for a long time, to perceive that his attitude toward the subject was not one of negligence and *laissez faire*, but was the result of a certain kind of conviction. When he spoke, he spoke as a priest who believed that the "best" should be given to God—the most artistic music, the most highly-gifted and best-trained voices, with full orchestra

(or as full as Burrville and its neighborhood could furnish) on the joyous feasts of Christmas and Easter. Having done this, he respected the warning: "Every man to his trade," or, as he himself expressed it, *Ne sutor ultra crepidam.* He was a priest, and not a musician. This constituted his philosophy of the subject.

As I recalled all this, I reflected that the attempts made by myself to shake this philosophy had proceeded too much on academic and *a priori* grounds; on questions, namely, which involved the disputable thing known as "taste" and "appropriateness," rather than on the basis of concrete examples of unliturgicalness which I ought to have been able to furnish in abundance from the repertoire of the organ-loft, but which, I could now recall, I had failed to notice as the music was sung. This should have been the ground for me to occupy, for he was an exact observer of rubrics.

And sometimes he could be a mild critic on occasion. There was, for instance, the Eucharistic Congress at Ironton (the last time I had met him) when, after the final Hour of Adoration, as we were decorously filing out of the building, I suddenly heard a hearty hail on the steps, and looking around, caught sight of Father James making his transverse way toward me.

"Well, my dear Martin, what do you think of the 'appropriateness' of the musical selections for us priests during the Hour of Adoration?" he asked. I smiled the superior smile of one who had no official connexion with the diocesan cathedral.

"It was very thoughtful of the organist to beguile the mental weariness of our 'meditation' (which to him must have been so unwonted an attitude for a congregation to assume that he couldn't well locate it in his horizon of Church musical services) by treating us to Schumann's 'Traümerei' in his best style," I answered; and then, thinking to counter on him, added: "But aside from the fact of its triteness, it was less inappropriate than the selection from 'Faust' to which he betook himself at the most solemn moments of silence just before the act of Benediction. There was the deacon ascending the altar steps to take the Monstrance down from the canopy in order to give it into the hands of the kneeling celebrant, and the intense hush of expectancy and ado-

ration throughout all the vast edifice brought back to memory the words of Habacuc: 'The Lord is in His holy temple; let all the earth keep silence before Him'—when suddenly the earth ceased its reverential fear and spoke again through the organist in the 'O Gentle Moon' of the Garden Scene of 'Faust.' I admit that it is a very lovely musical inspiration, but to me it was somewhat of a distraction just at the moment, for I found it the hardest thing to banish from my mind the perpetually recurring scene of Marguerite and Faust, of maidenly trust and manly depravity, of stuffy theatre and garish lights, of——"

"Don't go on," he answered, "I know it all myself, and felt just as you did. But we don't have such operatic selections at St. Bartholomew's, although we are country folk down in Burrville. Is the organist a Catholic?"

"O yes, but he is a musician, I suppose, first of all," I answered with a touch of cynicism in my tone which he must have noticed, for he smiled his old gracious smile, nodded, and made off for the station.

"No," I now mused; "they do *not* exclude direct excerpts from operas at St. Bart's; and they have other selections nearly as bad under the very nose of Father James, who has just enough knowledge of music and of musical literature to trust in his own judgment and to be misled repeatedly." And then, led on by an association of ideas, my mind ran from "Faust" to a musical inanity that had "taken" in the parish five years ago—"Marguerite"—a song having no relation to the opera of "Faust," however, but an individual love-song that had bored one to death in every parlor of Burrville. My first dismal acquaintance with it was in one of them, and my second was at Benediction the following Sunday afternoon, when the "leading soprano" of the choir sang the self-same languishing strains to the words of the "O salutaris Hostia." When it began, I felt an almost irresistible impulse to run away, vested and coped though I was, into the sacristy—not so much, I fear, because of the shocking irreverence of adapting a song of human love to one of Divine Love, as because the very same languishing *portamento di voce* was being used, to the same voluptuous but sickening cadences, and with the same ridiculous *prima donna* affectation from which I had suffered in the previous

parlor-performance. Then there was the Shadow Dance from "Dinorah," operatic in essence as well as in locale; but Father James had never heard "Dinorah," which had long since lost its vogue. And there was the exquisite duet from "La Favorita," set to the "Ecce Panis Angelorum," not so operatic in essence, it must be admitted, and probably as alien to the knowledge of Burrville in general as it was to that of the pastor; for "La Favorita" had never been performed even in Ironton itself. Then there was the trio from "Attila," set to the "O Jesu Mi," which was "la favorita" of Father James, who——

But at the moment of this recollection, the man himself re-appeared, took up his breviary and, the moment his eye lighted on the page, again repeated, with the same mixed accent of cynicism and petulance, "*Ne impedias musicam.*"

"Father James," I interjected, in order to prevent further reading until my curiosity had been satisfied, "that's the second time you have repeated those words. The sentence seems familiar to me, but I can't place it."

"I see," he replied, "that you read your Office very slowly. We began together, and when my bell sounded I had finished the third lesson, which it appears you have not read even yet."

"The third lesson," I cried. "What has that to do with *Ne impedias musicam*"?

"Just read it as slowly as you have read all the rest. It is, as you must have noticed, from the thirty-second chapter of Ecclesiasticus, and begins: 'Have they made thee a *Rector?*' and concludes with: 'Hinder not music.' Just there is the tangle; for they have made me a Rector, but their musical gyrations of the past few months have made me a Hector."

"I can't conceive of your 'hectoring' anybody, Father James," I answered with all sincerity. "Isn't your choir as good as it ever was?"

"As *good*, quotha; say, if you please, as *bad* as it ever was, if we are to trust the *Motu proprio* and its recent expounders. It seems that we must now forget all the progress made in the arts for the past one thousand years, and talk bad Latin, sing hymns that defy scansion, and groan through *Requiem* music on Easter Day and Christmas. Ratisbon Chant was plain enough, in all

conscience; but now we must go back of that for five hundred years, to resurrect a decently-buried barbarism of music to weary all ears at every service and all the time."

"Why, Father James, you really surprise me, and force me to believe that you haven't had leisure to read the *Motu proprio*. It is true that the Pope has placed Ratisbon Chant under the ban, and has declared himself for the 'traditional melodies,' and wishes them to be cultivated and sung with understanding; but he has not prohibited the classical polyphony, or indeed any modern music which has the marks of artistic worth and of liturgical appropriateness."

"Well, I *am* a fairly busy man, and I am willing to confess that I haven't waded through the *Motu proprio;* but some priests at the Conference recently were wondering how the people would put up with services whose only music would be a dolorous chant, and how the choirs could be trained to understand such unearthly 'melodies' as you call them—by courtesy, I suppose."

"Really, Father James, it would seem, from what you tell me, that many have not read the papal document. Instead of being reactionary, it is, in the highest sense, progressive. The highest progress may at times appear like retrogression; and 'conservatism' may mean merely the cry of long-established abuse, 'immemorial' caste privilege, and smug self-complacency. You are an ardent Home Ruler; but the progress made toward that goal represents a march backwards, in ideal, seven centuries; and that progress has had to confront what? A solid phalanx that styles itself Conservatism. But all true progress, whether in appearance backwards or forwards, is essentially conservative—conservative of what can prove a legitimate title to respect and continued existence; and is at the same time essentially radical, in its attempts to *uproot* a deformed growth which threatens the pathway of progress with gnarled roots and overhanging dead limbs, and which at the least cumbers a ground that should support a better growth. So it is with Church music. The Pope is indeed radical with respect to abuses, however centuried they may be; he would uproot the multiform unliturgicalness with which, from our earliest childhood, we have been so familiar that we have not been able to recognize its deformity; but he would

at the same time preserve all that is best in human art for the service of the Most High. And therefore, while he—a Home Ruler like yourself—looks back yearningly to the institutions of a millennium ago, he also looks forward hopefully, recognizes the powers of modern musical art, permits and welcomes its entrance into the temple of God, and bids it God-speed if it will only travel in the pathway of true progress. Just consider——"

"Let me interrupt you for a moment, my dear Martin, to get some things you have said straight in my mind. I suppose that our Diocesan Commission, at least, have read the *Motu proprio* (which I, like a good churchman, have awaited in a condensed form from the legislative lips of the Bishop—for I am a canonist, you know, and something of a Home Ruler in ecclesiastical as well as in political matters, and believe in diocesan law as interpretative of the mind of the Holy See); I suppose they must be studying it very hard, too, for they have not boiled it down for priestly consumption as yet. But do I understand from you that Plain Chant is not obligatory?"

"It is not obligatory in the sense you have supposed. The Holy Father bids those places which have used it, to use henceforth (making the change gradually, but withal rapidly) a certain edition, now issuing from the Vatican press; desires that they use it more and more in the services of the Church; desires its introduction as far as possible in all places, and especially wishes that the congregation be instructed to sing such portions as a congregation may be able to master (the Ordinary of the Mass, for instance); and in short, while commanding the use of a certain edition, expounds the great musical and liturgical doctrine of its special fitness for Church services. It is, as you see, a law specific in one particular, and general in others; and the 'general' aspect of it is an exhortation to show more reverence toward the Chant and to use it more fully. But, with equally specific words, Pius X praises and permits the use of modern music, under proper liturgical and artistic conditions. You have just referred to Canon Law, Father James; and I confess that you have me tangled in that particular. I am not a canonist, and am therefore unable to define limitations of prerogative, or modes of interpretation of a general law obligating the universal Church; but I was

strongly impressed with the closing paragraph of the famous document, in which the Holy Father does not commit the carrying out of his law solely to the bishops, but exhorts all who in any way can help along the reform, to do so with all zeal. The words have burned themselves into my memory :—

> Finally, it is recommended to choirmasters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions, and religious communities, PARISH PRIESTS and RECTORS OF CHURCHES [that's for you, Father James : '*Have they made thee a Rector?* . . . *Hinder not music.*'], canons of collegiate churches and cathedrals, and, above all, to the diocesan Ordinaries, to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now again inculcates them, may not fall into contempt.

"The Pope has, if I recall my theological teaching aright, immediate jurisdiction over every individual in the Church, and not only mediate *via* the Ordinary. But there is here no question of a clash of jurisdictions; for the Ordinaries are exhorted together with the faithful to do one and the same thing; and it is inconceivable that any Ordinary would limit the prudent zeal of any rector like yourself, who felt that, with proper exercise of patience and zeal, he could immediately begin the process of reform in every one of the ways laid down in the *Motu proprio.* What astonishes me in this whole matter is the well-nigh universal attempt to place the whole responsibility of initiating reforms on the shoulders of the bishops and diocesan commissions. How would the Ten Commandments fare if, knowing them, the faithful should defer obeying them until the pastor of a new parish should locally promulgate them? Or if the pastors should defer preaching them until a synodal law made such preaching a local obligation upon them? Although the appeal is made especially to the Ordinaries, it is nevertheless made to all concerned, and is made *immediately* to these in the most precise and detailed way, even going the length of naming them one by one. How can you consider yourself exempt, Father James, from such a great particularity of the law? and how can you defer obedience until

you hear the pronouncements of a diocesan commission, whose province is, after all, not to declare anew a law already promulgated, but to find out, in a general way, how best it may be put into effect, as well as to exercise vigilant supervision over its proper execution? Diocesan commissions were not meant as *cooks* who should 'boil down' the Law, but as *officers* who should see that it was carried out as far as conditions would permit."

As I paused, I noticed my old rector gazing at me in an abstracted fashion, and with a slightly puzzled expression of countenance. He had put his breviary aside, and was now engaged in placing the finger-tips of both hands against each other and withdrawing them in a meditative and deliberative way. I shouldn't wonder if he were looking at the old text *Ne impedias musicam* from a new standpoint of liturgy and canon law. Whatever were his thoughts, he at length said in a very sober voice:—

"Perhaps I might 'subsume' on you with respect to your views of Canon Law, but, to tell the truth, I have no heart for captiousness, with the words of the Holy Father ringing in my ears. Neither shall I rehearse in self-defense the gossip I have listened to about the Pope's unfamiliarity with the masterpieces of modern Church music. I am too old a bird to be caught with such chaff—ignorant as it is of the facts of the case. But I find it difficult to analyze my present frame of mind. I still experience a strong sentiment against the proposed changes—a sentiment compounded, possibly, of a love for the old Church music with which only I have been familiar all during my priestly life, of lack of clear perception of just what to do and how to begin doing it, of fear lest the laity find the Church services cold and unattractive, of compassion for the ladies who have been the backbone of our choirs up to the present time and who must now resign their old positions of zeal and of honor and of profit (all mixed in one traditional view of a Catholic choir), of distaste for what are to me now novelties in my old age (it is hard to teach an old dog new tricks), and, finally, of the necessity of an energetic course of action at a time when I might fairly expect some little rest. *Ne impedias musicam*—and I have always been flattering myself that I was singularly a patron of it!"

I was about to reassure the old gentleman on all the points he had so quickly and so surprisingly brought together. He had them so pat to his tongue that I could not help fancying that he had given the subject more thought than his former attitude would have led a listener to expect. But just then the insistent ding-dong of the supper-bell was heard, and simultaneously the door-bell rang. As we started to answer the first, it became clear that the maid was answering the second; for as we descended the stairs, a breath of hot air from the streets poured into the hall-way and up the stairs, and a still breezier voice hailed all and several within hearing: "God bless us all, but I thought I should be late for supper—and that would be a terrible thing in so regular a household as this is, run by strictest canon law, and wholly unaffected by 'modern instances.' Is Father James at home? O, there he is. I thought I should have been here half an hour since, but the trains aren't as regular as your watch, Father James. And Martin! What is it—a meeting of another Diocesan Musical Commission? I hope not, for I'm tired of the very subject."

By the time Father Boyton's opening speech (I say "opening" advisedly, for he was a great speechmaker on all topics and under all circumstances) was finished, we were all comfortably standing at table awaiting the saying of grace.

"We shall respect your request, Father Boyton, and shan't say a word on Church music during this peaceful meal. But this must be a tripartite arrangement, mind you; and whosoever violates the 'triple alliance' must expect no mercy from the other two."

It was an easy compact to keep on our part, the genial visitor keeping up a perpetual flow of talk throughout the meal—for he was a great traveller before the Lord, and had all the latest diocesan news for his doubly hungry listeners.

II.

The three of us were enjoying the "weed," each in his own fashion—Father James occasionally taking a meditative pinch from his horn snuff-box, Father Boyton biting the end of a cigar which he had taken out of a pocket-case (carried with him every-

where "for self-protection," as he playfully confessed), and myself sucking at the self-same old pipe which, since my departure four years ago, my old pastor had done me the honor of treasuring as a relic of days no more to be. Father Boyton had apparently exhausted even his pretty full budget of diocesan gossip, and we were all speculating quietly on the various "slates" reported. I was wondering what new topic might be mooted, when, without preamble of any kind, Father Boyton began:—

"Sixes and sevens—that's what it is."

We looked at him inquiringly.

"Sixes and sevens," he repeated, and relapsed into moody silence.

"What is at sixes and sevens, Father Boyton?" asked the pastor with a delightful stare of puzzled interest.

"What you both were talking about when I came in," he answered: "I'm not a clairvoyant or mind-reader, of course, nor need I be one, to know that you were talking about the same eternal thing that has met me everywhere I go—pastors, assistants, organists, singers, laymen, all speaking at once, and no two agreeing in anything; and it was for that reason that I begged you to let me eat my supper in peace. And to make things worse, I've been receiving letters from indignant parishioners, quotations from the *Motu proprio* (or such they were declared to be) and from the Council of Baltimore; scribble, cackle, everywhere. At St. Mary's they have trained some boys to sing—and such a scream it is! Father Bernard would take no denial; I simply had to attend their last rehearsal. There they were all lined up in the big school-hall, sixty of them, if there was one; and there was Marks, the organist, with disgust and impatience written over his face; and there were some basses and tenors, fingering idly the pages of Mercadante's Mass in *B*-flat. The organist had lowered the key three or four points, to let the youngsters in on the high parts, and had tinkered with the bass so that it could take the higher octave when it reached a particularly deep valley. And the boys began. I'm not exaggerating when I say that the veins stood out in their necks as if they must burst at length, and that the screams emitted from their red faces would be enough to wake the dead. Father Bernard was delighted. 'They'll do

finely—their voices will fill the church splendidly.' 'Empty it, rather,' thought I; for although the people will stand a great deal in order to hear Mass, there *is* a limit. 'Will you put them in the sanctuary?' I asked. 'No, there's not room there for more than a dozen boys, not to speak of the men,' says he, 'but the voices will sound better from the high gallery at the far end of the church.' I couldn't keep it in—'So distance is to lend enchantment to the *hear?* But really, Father Bernard, they sing so loud that less than a dozen—half a dozen—would be heard over all the tenors and basses.' 'The more the merrier,' he laughed back at me. And when the rehearsal was over, I found a chance to ask Marks why he had so many boys, when less would be more than enough. 'Why?' says he, 'our full number is ninety-five; but you never know how many can be relied on to come to a rehearsal. Some evenings we had only forty.' Well, Father James, there are at least a dozen parishes in this diocese that are introducing boy-choirs in exactly the same way—the same immense number of boys—the same screeching, the same kind of music. The boys are like the famous horse that had only two faults."

"What were the faults, Father Boyton?"

"The first was, that it was very hard to catch him; and the second was, that after you caught him he wasn't worth a 'cuss.' It's hard to get the boys to rehearsal; and when you've got them there, they're not worth having."

Throughout the latter part of the description, I had noticed Father James casting "sheep's eyes" at me; and now he said openly:—

"One rock in the pathway of reform, my dear Martin. And just to think that the Pope actually recommended boy-voices to take the place of women's! Candidly, now, would it not be better to let sleeping dogs lie?"

"There are several obvious answers to that question," I replied. "One is that here in your own town there are at least three rather poor churches which have had for a long time past their chorister boys. Don't you recall the stroll we had one evening, when, in passing St. Luke's church, we heard some treble voices that immediately caught your attention? Their purity of

tone, simplicity of expression, absence of feminine mannerisms, and a certain indefinable other-world character, chained us as listeners on the gravel-path for a full five minutes, as you will recall; and I am sure you will remember the amazement with which you learned that the singers were boys—only ten of them—ranging in age from nine to thirteen years. You had been convinced that they were most highly trained women's voices, but unlike any women's voices that you had ever heard before; and you thought I was joking when I assured you that boys, if properly trained, could sing as high as women, could execute elaborate melodies with taste and correctness, could be taught to read music at sight with ordinarily patient drill, could sing with flexibility, with ease, with decorum, and could give a pleasure to the devout ear such as no other singers, sophisticated as all adults are (of necessity, I suppose, from rough contact with a sophisticating world), might hope to aspire to. I am not surprised at what Father Boyton has just been telling us, for I have repeatedly heard such singing as he describes."

"But how do you account for that kind of singing? I always understood that Professor Marks stood high in Catholic musical circles."

"It is hard indeed to account for it," I said wearily; "but there are two reasons that naturally suggest themselves. First of all, our organists and choir-directors do not favor the proposed changes, which mean a disturbance of their life-long way of doing things; and secondly, they have never had experience of the possibilities of the boy-voice; they believe erroneously that boys can sing—as some of them express it—'only up to *D* or at most *E*-flat'; they know practically nothing of the so-called 'thin' or 'head' register, allow the boys to use the same tones with which they bawl and scream to one another on the ball-field or in the school-yard, and when they come to train them, do so unwillingly, half-heartedly, ignorantly, and wrongly. The priests are too apt to adopt the ill-formed judgments of their choirmasters, and either put the idea of boy-choirs among the impossibilities of the situation, or, like Father Bernard and his confrères, insist on having them with all their imperfections on their heads. I admit that the situation is, musically and liturgically speaking, simply

appalling; but it is so, not from any inherent difficulties, but from our 'inconceivable ignorance'—which perhaps will save us in the way Pat expected the minister to be saved. I have referred to St. Luke's little parish right here in Burrville; you know how struggling the congregation is; but still they appear to have a greater sense of the everlasting fitness of things in their church-services than we priests, who have put up with what is really opera-bouffe singing which, besides lengthening inordinately our High Mass and Vespers, deals with the venerable texts of our liturgy as though they were a *corpus vile* for experimentation at the hands of any tyro in musical composition, and which omits, adds, inverts, transposes words and phrases of the sacred texts, making nonsense of them at times, at times making heresy of them, and always disfiguring and insulting them."

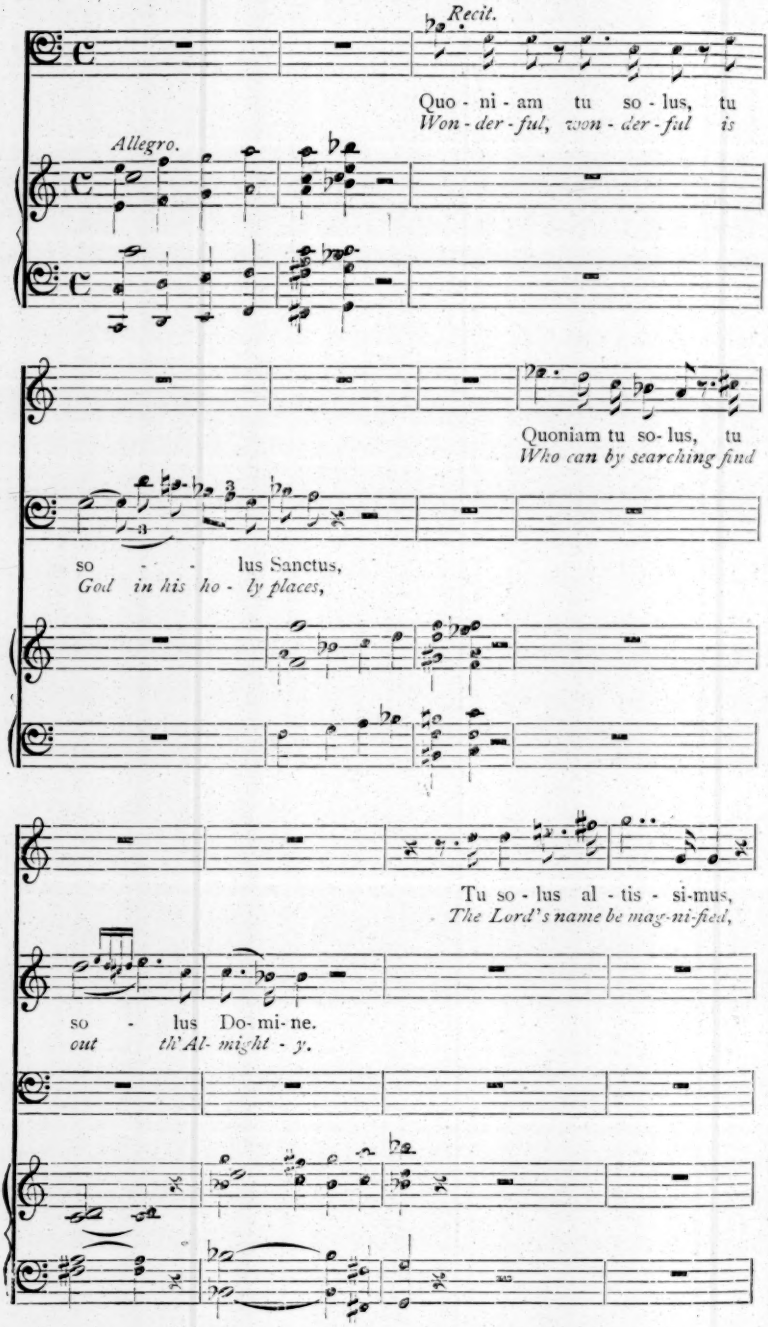
"A terrible arraignment, Martin," said Father James pensively, "and one that I think is hardly justified by the facts. Do you mean to say that our good Catholic organists and singers would foist on us such compositions?"

"It is incredible, I admit; but Father Boyton has just mentioned that the boys were rehearsing Mercadante's Mass in *B*-flat—a showy, easy composition requiring only three voices. You know that it is unliturgical for the choir to repeat the opening words, 'Gloria in excelsis Deo' and 'Credo in unum Deum,' assigned by the rubrics exclusively to the celebrant. But Mercadante repeats them, nevertheless. In the Gloria, too, we find this sequence of words (I begin at the seventh repetition of 'Gloria in excelsis Deo,' which is finally followed by) 'Et in terra pax hominibus bonae voluntatis. In excelsis Deo, Gloria in excelsis Deo, in excelsis Deo, in excelsis Deo, Gloria in excelsis, in excelsis Deo, Gloria, Gloria.' There the 'movement' ends, after multiform repetitions and one nonsensical inversion. After the last 'Amen' has been said several times, we find: 'Laudamus te,' thrice sung; and then the following phrases ('Benedicimus te, Adoramus te') omitted, and then 'Glorificamus te, Glorificamus [te omitted] in Gloria Dei patris,' etc., repeated with like insertions from the former part of the Gloria, for three whole pages. Not to speak of the bad grammar of 'Glorificamus in Gloria Dei patris,' surely nonsense is made of the venerable 'Morning

Hymn' of the earliest Greek Church by such a musical treatment. In that one Gloria you find undue repetitions, omissions, inversions, of words and phrases—all of them sins against the most ordinary good taste as well as the most positive legislation of the Church. Then in the Credo you find the bass singing (according to the edition used here very generally) 'Deum de Dei' (*sic*), whereupon the soprano sings 'Deum de lumine.' How could greater nonsense be made of the glorious dogmatic assertions: 'Deum de Deo, Lumen de Lumine'? (For, mind you, the 'Lumen' is omitted entirely from the singing text — and a disgraceful omission it is.) Further on, instead of 'Qui ex patre filioque procedit,' we find 'Qui ex patre filio qui procedit'—which is heresy if it means anything. You may say that this is merely a fault of the printer, and that Mercadante may have dealt better with the Sacred Text; but I am merely pointing out to you what, as a simple matter of fact, our good singers sing. In the Sanctus of the same Mass, the 'Pleni sunt coeli et terra gloria tua' is omitted entirely; and the confusion of phraseology in the Agnus Dei beggars quotation."

"You spoke about the music itself, which I have always admired (although in a state of Nirvana, I presume, for really I had never noticed the frightful defects you have pointed out in the text); why do you call it 'opera-bouffe'?"

"Well, Father James, I think we can become used to almost anything in church; and we need a strong shaking to make us wake up—such a shaking as the Pope has recently given us; for in truth the whole Mass is a fair sample of overdone opera style. To illustrate fully, I should have to consume the remaining hours of the night; but you have doubtless heard 'Pinafore' and 'Box and Cox'? In all the immensely clever parodies therein contained, of the overdone operatic style, I defy you to recall anything more perfect as a parody than this." And going to the piano snugly ensconced in a corner of the room, I played and sang from the Gloria.

A peal of laughter that was almost indecorous greeted the conclusion of my little "effort," into which I had thrown all the dramatic ardor which the selection would properly bear, and which was, after all, only a transcript of what I had frequently heard in church. This is the selection:

Recit.
Quo - ni - am tu so - lus, tu
Won - der - ful, won - der - ful is
Allegro.
Quoniam tu so - lus, tu
Who can by searching find
so - - - lus Sanctus,
God in his ho - ly places,
Tu so - lus al - tis - si-mus,
The Lord's name be mag-ni-fied,
so - lus Do- mi- ne.
out th' Al- might - y.

"Come, come," said Father Boyton; "you could make anything ridiculous by such treatment."

"I have only done the selection justice," I replied; "but we priests, hearing such a rendition at Mass, are too preoccupied to notice it particularly, and, anyhow, we are 'deadened with perpetual wont' of just such operatic mannerisms in the House of God. How often have not I seen the soprano advance to the choir-railing, as though to some imaginary row of footlights in a great theatre, and, toying negligently with her music (like a *prima*, for all the world), warble staccato passages with all the head-shakes and neck-twists of the most approved pattern?—the rest of the choir in the meantime (not to say many in the audience—I mean, the congregation—who with backs turned to the altar and necks craned to the organ-loft, evidenced their main interest in the service) looking on admiringly or enviously, as the case might be, and speculating on the probable Sunday that should be allotted to them for a like display?"

"I have noticed some inversions of text even in the short excerpt with which you have favored us," said Father Boyton; "but, on the other hand, you have yourself fallen into a funny mispronunciation of the text, in making 'tu solus Domine' out of 'tu solus Dominus'—and your mistake is rank heresy, if it be taken literally," he added laughingly.

"Just look at a copy of the Mass in your own choir loft," I replied; "you will find the vocative case used, if your edition be, as I have no doubt it is, Oliver Ditson Company's."

"But you have chosen a very exceptional Mass, my dear Martin, for your adverse comment," quoth Father James.

"It was not I who mentioned the Mass," I retorted; "and I should not wonder if on Sunday we shall have the privilege of hearing something like it, for I suppose the choir 'goes on' again the first Sunday in September?"

"He has thrown down the gage," said Father Boyton. "What is your choir going to sing on Sunday? I know, Father James, your good rule requiring a copy of everything in the repertoire to be deposited with you, and I suppose you can unearth from your collection the appropriate Mass?"

"You have complimented me on my rule, Father Boyton;

but, to speak truly, I am not so proud of it as I used to be, for it seems that I fancied my rule should exempt me from any further personal inquiry and supervision, whereas, inadvertently, I have permitted Mercadante to be sung without revision of text or excision of illimitable repetitions. But I do know that the choir will render La Hache's 'Messe de Ste. Thérèse' for three male voices, on Sunday, as the soprano will not return from the mountains until October. And I fancy Martin will find nothing to object to in it, for it was written by the organist of a good Catholic church in one of our Southern cities, and was published in Mayence by the Schott Brothers."

After a little rummaging, he drew out the desired copy. As I hastily turned to the Gloria, the three of us looked at the pages.

"It's a small thing to notice," said I; "but the 'Gloria in excelsis Deo' is *not* reserved to the celebrant; equally trifling is the omission of the word 'et' which should immediately follow; also, 'Dominus Deus' for 'Domine Deus;' also the omission of 'tu' before 'solus altissimus;' and, in the Credo, the collocation of the words 'Credo, Patrem omnipotentem' with which, in alien phraseology to that of the Credo, the music begins; also, the omission of 'et' before 'in unum Dominum;' also, the omission of 'etiam' after 'Crucifixus.' But of more significance is the omission of the words 'secundum Scripturas' after the 'Et resurrexit,' as well as the omission of 'et' before 'ascendit in coelum,' and the absolute omission of the long series of text: 'et vivificantem; qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas.' Our Creed does not accept, apparently, the doctrine of the Procession of the Holy Ghost, as well as other interesting matter alluded to in the omitted phraseology. But look at what follows. Instead of 'Et unam sanctam catholicam et apostolicam Ecclesiam,' La Hache merely has: 'Et unam sanctam ecclesiam,' and immediately proceeds with 'Confiteor unum baptisma,' etc. So, too, in the Benedictus he omits the second word, 'qui.' Look, finally, at the Agnus Dei. The problem is: Find the 'miserere nobis.' This is the complete text, and is worth reading aloud:—

Agnus Dei, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, qui

tollis, qui tollis peccata mundi, Agnus Dei, qui tollis, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis peccata mundi, Agnus Dei, Agnus Dei, qui tollis peccata mundi : miserere nobis, miserere nobis, miserere nobis, miserere nobis : dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem, dona nobis pacem.

"La Hache doubtless considered it fatiguing to write the triple 'Agnus Dei qui tollis peccata mundi,' each one of the first two being followed immediately by 'miserere nobis,' and the third by 'dona nobis pacem.' But perhaps he imagined a new apostolic symbolism in his twelve-fold repetition of 'dona nobis pacem'?"

Father James and Father Boyton drew long breaths of astonishment and, retiring to their respective chairs, gazed blankly at each other. At length the irrepressible spirits of the latter burst forth :—

"Why don't you, now that you have leisure, spend some of it in drawing up a list of the Masses that sin against every prescription of the rubrics and of good taste in that way? For——"

"Father Boyton," I interjected, "is it possible that you do not recall the fact that the Diocesan Musical Commission of Cincinnati, as many as seven or eight years ago, drew up precisely such a list, and added to it a supplementary one a year later? And that both lists formed an astounding exhibit of the kind of music that was actually being performed in the churches of that flourishing diocese?"

"I suppose I must plead forgetfulness in the matter," he replied; "but the organists are supposed to be Catholics, and to have some little sense of responsibility for things which they introduce into the choirs, both as Catholics and as salaried officials of the Church. Ordinary human zeal and ordinary horse honesty should make them attend to a matter that so directly lies within their proper province."

"Do you think, Martin, that the organists and singers realize what they are doing?" queried Father James.

Just then, from the tower of St. Bartholomew's Church, there

came the long, full, mellow booming of the bell—one, two, three . . . eleven, twelve! We all three jumped up in some little consternation, for it was a universally known rule of the household to retire at eleven, at the very latest; but time had slipped by so unnoticed in the midst of a discussion which Father Boyton had originally deprecated, but had found too interesting to notice its length, that we hurriedly bade each other "Good night," and wended our several ways to bed. Turning to close my door, I perceived Father James lingering there with a sort of wistful expression on his face.

"*Ne impedias musicam*, Martin; the phrase appears in a new light. But what can I do to inaugurate the reform? I feel that I cannot depend on my organist or my singers!"

"On the contrary, Father James," I answered, "they are the people to carry out the reform. But they must cease to look on their position—such a highly honorable one as it is—in the liturgy of the Church, as a bricklayer looks at his wall, or a carpenter at his scaffold; namely, as a *job* that is helpful as a pot-boiler, and requires no other knowledge than such as will suffice for the merest 'doing' of it. Every professional man is a debtor to his profession. A physician does not limit himself to the training he received at his college, or a lawyer to that which he received from his preceptor, or a priest to that which he got at his seminary. All of these men feel that, even if they have not leisure to study, they must at least try to keep abreast of the current literature of their profession, must buy books as they come out, must subscribe for medical or legal or ecclesiastical journals, and must not be as alien to the subjects of current interest in their professions as would be some marooned pirate on a coral-reef in the South Seas to the busy life of the great world of to-day. But our Catholic musicians have not been accustomed to look on their very honorable position in this light; and I think you could begin the process of reform in no better way, Father James, than by furnishing, for the choir-loft, as soon as practicable, a little library of books on Boy-Choir Training, histories of Church Music, books on Plain Chant, accounts of the marvellous historical work going on at this very moment in Musical Paleography, as well as various magazines, native and foreign,

dealing specifically with Catholic Church music; and having done this, let organist and singers understand clearly that the library is placed at their disposal, not as an ornament, but for use and study. We should then hope to find our organists rather too well informed to broach the really ludicrous and grossly ignorant objections some of them have not blushed to make against the *Motu proprio*, its desirability and its feasibility. But forgive my apparent heat, Father James; you were always wont to grant me fullest liberty to growl on occasion; and I know from a lovingly-remembered experience of the years spent under your roof, your inexhaustible sources of patience and good-will."

"Well, Martin, good-night, and happy dreams!"

(To be continued.)

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH AND THE BIBLICAL COMMISSION.

THE recent answer of the Pontifical Biblical Commission concerning the value of the critical arguments for the post-Mosaic authorship of the Pentateuch is of such decided importance, not only to the Biblical student but to the clergy and faithful in general, that a brief analysis of the document, with some remarks concerning its tenor, its timeliness, and its reasonableness in the light of external and internal evidence, must be deemed opportune in the pages of THE ECCLESIASTICAL REVIEW.

TENOR OF THE RECENT DECREE.

The Biblical Commission cannot be charged with haste or loquacity. It has made only three pronouncements in the space of about ten years, and thus guarded its dignity as a deliberative body. Its first two answers regarded exegetical principles, while the third answer deals with the logic of the critics; the former may be more general and far-reaching than the third, but the latter creates for the present more of a sensation than did the first two. Let us briefly consider the negative and the positive element of the recent answer.

Negative Element.—The principal and most important part of the recent answer given by the Biblical Commission consists in its

negative element. The Commission does not say positively, in so many words, that Moses is the author of the Pentateuch: it only states that the critical arguments do not prove the post-Mosaic character or origin of the work. One may and must infer the Mosaic authorship of the Pentateuch from what is said in the Decree; it is on this account that the Commission adds a positive part to its answer in which it determines more definitely what kind of authorship may be assigned to Moses.

Positive Element.—Moses may have employed secretaries to do the material work of writing; he may have made use of sources, either written or oral; these may have been copied verbatim or substantially, in an amplified or an abbreviated form; after the death of Moses smaller portions may have been added to his work by an inspired writer; glosses and short explanations may have crept into the text; words may have been changed and more recent forms introduced by the mistake of the transcribers. All this may be admitted within the range of the orthodox view that Moses is the main and inspired author of the Pentateuch.

Opportuneness of the Decree.

No doubt, there were many Catholic scholars who were convinced that the critical arguments for the post-Mosaic authorship of the Pentateuch are not conclusive, and who still considered it inopportune that the ecclesiastical authority should intervene at this stage of the controversy. They believed that the critical theories would pass away like so many other fads, and that the less ado was made about them the better it would be for all concerned. On the other hand, the situation implied a certain amount of danger, and evoked a desire for a satisfactory settlement of the relation between Biblical criticism and the Church.

Danger of the Situation.—Father Barry wrote in his recent work entitled "The Tradition of Scripture"[1]: "To what extent these Mosaic contributions are traceable in a work [the Hexateuch] so frequently edited is another question. But allowing them to be present, we see that a virtual authorship—suppose of the Book of the Covenant—need not be incompatible with recensions that belong to a much later period." Another recent Cath-

[1] Longmans, Green, & Co. London, New York, and Bombay, 1906.

olic writer of eminence tells his readers: "With regard to a certain number of facts appealed to, and of inferences admitted by the advocates of the Recent Theories respecting the authorship of Genesis-Josue, even some Catholic scholars whose traditional views are well known have already made admissions which may perhaps be regarded as an omen of a complete endorsement, at no distant date, of the other positions already regarded as certain, or nearly so, by other no less orthodox writers." If these things happened in the green wood, what could be expected of the dry? If men who ought to be well grounded in Logic as well as Theology were on the point of yielding to the fallacies of the critics, what might be expected of the younger generation of professional men and even of seminarians who hear and read so much of the grand Biblical achievements of the present age? It was opportune therefore that a competent authority should pronounce on the value of the critical arguments.

Relation of Church to Biblical Criticism.—An editor of a local paper asked me a few years ago for a column of contribution setting forth clearly and succinctly the exact relation of the Church to Biblical Criticism. The request may be amusing on account of its nutshell character; it is typical in the object of its demand. Several recent books and articles, both Catholic and Protestant, show the desire for a clear settlement of the relation of the Church to the results of Biblical Criticism. Dr. J. McRory treats of the subject in the *Irish Theological Quarterly*.[2]—Mgr. P. Batiffol studies the relation between Biblical Criticism and Anglicanism.[3] Various writers have contributed to a symposium on the question "Should Clergymen Criticize the Bible?"[4] Another almost official utterance on the subject has been published under the title, "A Declaration on Biblical Criticism by 1,725 Clergy of the Anglican Communion."[5] Saint Léger Westall condemns in the *Month* (June, 1905) a manifesto of 1,110 Anglican clergymen to their bishops, asking for tolerance of critical research in the field of New Testament history not less than in

[2] The Church and the Biblical Criticism. 1906. Pp. 15–34.

[3] Le clergé anglican et la question biblique, published in the *Correspondant*, 10 July, 1905, pp. 21–41; La question biblique dans l'anglicanisme, Paris, 1906, Bloud.

[4] London, 1905, Nisbet. [5] London, 1906, Black.

that of Old Testament questions.—On the part of the Evangelicals, P. T. Forsyth has considered their relation to Higher Criticism in the *Contemporary Review*,[6] and P. Wolff has defined their more general attitude to the Bible,[7] maintaining the view of positive Protestant belief.—The Lutheran position is outlined by K. Fullerton in his articles entitled, "Luther's Doctrine and Criticism of Scripture."[8] The writer acknowledges that Luther's view of the Bible did not spring from his insight into the nature of Sacred Scripture, but from doctrinal expediencies, though critical considerations of the past or of the Reformer's own experience were not wholly neglected. He wishes us to learn from Luther, how to emphasize the religious contents of the Bible.

Relation of Faith to Biblical Criticism.—Works referring to the relation of the results of Biblical Criticism, not merely to various ecclesiastical bodies but also to faith itself, may be found in Montefiore's "Biblical Criticism and the Pulpit;"[9] G. Harford's "The Higher Criticism as it Affects Faith and Spiritual Life;"[10] Beecher's "The Use of Scripture in Theology;"[11] Margoliouth's notes on "Dr. Emil Reich on the Failure of the Higher Criticism;"[12] Storey's "The Higher Criticism Cross-Examined;"[13] Walker's "Varieties of Unbelief as to the Bible;"[14] Warfield's strictures on "Dr. Dods' Doctrine of Holy Scripture;"[15] Springer's "Scientific Authority;"[16] Peake's "Present Movement of Biblical Science;"[17] Pierson's "Bible and Spiritual Criticism;"[18] Riley's "Higher Criticism and Its Fruits;"[19] Smith's "Old Documents and the New Bible;"[20] Öttli's "Autorität des Alten Testaments für den Christen;"[21] Orr's "Problems of the Old Testament Considered With Reference to Recent Criticism;"[22] Master's "Value

[6] Oct., 1905, 575–599.
[7] Unsere Stellung zur heiligen Schrift, *Evang. Kirchenzeitung*, LXXIX, 5 f.
[8] Bibliotheca Sacra, LXIII, pp. 1–34, 248–299.
[9] *Jewish Quarterly Review*, XVIII, 391–416.
[10] *Expositor*, N. S., I, 246–257.
[11] *Bible Student*, N. S., IV, 181–191.
[12] *Expositor*, N. S., I, 51–60.
[13] Philadelphia, 1905, Griffith.
[14] *Bible Student*, N. S., IV, 173–181.
[15] *Bible Student*, N. S., IV, 3–10.
[16] Bibliotheca Sacra, LXIII, 57–70.
[17] Manchester, University Press.
[18] New York, 1906, Baker.
[19] *Bible Student*, N. S., III, 468–473.
[20] London, 1905, new edit.
[21] Biblische Zeit- und Streitfragen, II, 2: 40.
[22] London, 1906, Nisbet.

of Facts to the Historian;"[23] Layman's "Reasonable View of the Old Testament Scriptures;"[24] Köberle's "Zum Kampfe um das Alte Testament;"[25] and Köberle's "Heilsgeschichtliche und religionsgeschichtliche Betrachtungsweise des Alten Testaments."[26]

THE DECREE IN THE LIGHT OF EXTERNAL EVIDENCE.

We were not surprised at the answer of the Biblical Commission; our former articles in these pages have always upheld the view advocated by the Commission. During a period of over fifteen years we went seven times over the field of the Pentateuchal controversy, comparing each time the critical with the traditional arguments, and each time we arrived at the conclusion that the critics had not proved their thesis. If the answer of the Commission creates trouble for some Catholic scholars, they must blame their own ill-considered haste, and not the strong position of the critics, for their trouble. In order to make this clear, it may be well to consider the over-estimate of criticism, the true inferences from its data, and a conservative critique of its results.

Overestimate of Criticism.—The *Bible Student*[27] reprints an article contributed by Dr. McKinn to the *Churchman*[28] in which the writer weighs the extravagant claims of higher criticism. He maintains that the opposition between tradition and criticism has been exaggerated; it is not true that no follower of tradition can be a critic; many investigators are critics, and still they oppose the Graf-Wellhausen school. Similarly, E. Sellin refutes the hypercriticism of those who represent chapter 14 of Genesis as a late fiction. The critical proofs against the credibility of Gen. 14: 18–20, for instance, become in Sellin's hands so many arguments for the credibility of the passage. The person of the priest-king Melchisedech agrees with Sellin's own recent discoveries in Ta'annak. The name of H. T. Wirgman will not be found to be out of place in connexion with the present subject. He contributed to the *Bible Student*[29] an article entitled "Pre-

[23] *Bible Student*, N. S., IV, 111–119.
[24] London, 1905, Elliot Stock.
[25] Wismar, 1906, Bartholdi.
[26] *Neue Kirchliche Zeitschrift*, XVII, 200–222.
[27] N. S., III, 429–432.
[28] Oct. 14, 1905.
[29] N. S., III, 346–356.

Abrahamic Chronology." In this he defends the Biblical date of the Flood against the date of Narâm-Sin as given by Nabonidus, and concludes that the Pentateuch is Mosaic and historically correct in all its details.

True Inferences from Critical Data.—Prof. A. van Hoonacker, of Louvain, compares one with another the sources of the Hexateuch assumed by the critics, and arrives at the conclusion that the priest-codex must be placed at the very beginning of the development of Israelitic worship. Since the critics themselves regard the priest-codex as the most recent source of the Hexateuch, van Hoonacker's study brings the Pentateuch back to Mosaic times.[30] Prof. A. Klostermann arrived by independent investigation at the conclusion that an ample form of the Pentateuch circulated among the Israelites fully a century before the time of King Josias, and that its authorship must be dated back accordingly.[31]

Critique of the Critical Inferences.—The Rev. Hildebrand Höpfl, O.S.B., in a monograph on the higher criticism weighs the critical arguments against the Mosaic authorship of the Pentateuch and finds them wanting.[32] Prof. Gottfried Hoberg, of Freiburg, recently published a monograph entitled "Moses und der Pentateuch."[33] In this the Professor first considers the arguments drawn from the Old Testament, the New Testament, and tradition in favor of the Mosaic authorship of the Pentateuch; he concludes by stating and criticizing the position of the critics, and infers that the Christian view of the Old Testament has nothing to fear from the critical attack on the truthfulness of the fundamental book of the Jewish dispensation.—It must be kept in mind, too, that the critical arguments favoring the post-Mosaic authorship of the Pentateuch were not unknown to the members and consultors of the Biblical Commission. It has been the policy of the ecclesiastical authorities to connect with the Commission the most rep-

[30] "Le sacerdoce Lévitique dans la loi et dans l'histoire des Hébreux." London and Louvain, 1899.

[31] "Der Pentateuch, Beiträge zu seinem Verständnis und seiner Entstehungsgeschichte," 1893. Again, "Beiträge zur Entstehungsgeschichte des Pentateuchs," 7, *Neue Kirchliche Zeitschrift*, 1897, pp. 48–77, 228–253, 298–328, 353–383.

[32] "Die höhere Bibelkritik." Paderborn, 1905, Schöningh.

[33] *Biblische Studien*, X, 4. Freiburg, 1905, Herder.

resentative men of the progressive school; that body of men cannot, therefore, be charged with either not knowing the full state of the question or not appreciating the critical arguments at their full value. At the same time, the Commission contains men well drilled in the practice of Logic and thoroughly instructed in the principles of Theology. Humanly speaking, therefore, it is a body of men perfectly equipped to meet satisfactorily and impartially the difficulties involved in the Pentateuchal controversy.

The Decree in the Light of Internal Evidence.

The internal evidence in favor of the recent decree of the Biblical Commission may be derived from a consideration of the critical arguments from a literary, an historical, and a religious point of view.

The Literary Point of View.—The literary basis of the critical arguments against the Mosaic authorship of the Pentateuch is the alleged composite character of the work. The theory is too well known to need any more lengthy description at our hands. Prof. Haupt's edition of the so-called "Rainbow Bible" represents in colors the reputed various documents not only in the Hebrew text, but also in the German and English translations.[34] What must be our verdict as to this literary basis?

(1) *The Argument is Inconclusive.*—If the critics are right in their divisive analysis of the Pentateuch, if the work really contains all the sources and all the "redactors" devices which it is said to contain, it does not follow that it must, therefore, be post-Mosaic. How do the critics prove that Moses was not the last "redactor" of the Pentateuch? We do not maintain that they do not attempt this proof; but at the present stage we merely point out that the composite character of the Pentateuch of itself does not exclude Moses from that position. "The division of the sources of itself is not dangerous," writes Father Höpfl, "but their abuse is. It is this abuse alone which has placed the theory in an unfavorable light, so that the orthodox exegetes are filled with mistrust against it from the beginning." It is well known, too, that the split between the school of Reuss-Graf-Wellhausen on the one hand, and the followers of Dillman, Riehm, Kittel,

[34] Leipzig. Hinrichs.

Klostermann, Strack, Baudissin on the other, is due precisely to a difference of dates assigned to the various Pentateuchal documents by the respected adherents of the two great parties. Hence the post-Mosaic origin of the Pentateuch is not necessarily involved in the fact that we find various sources in the work; the critics arrive at their position only by the device of assigning post-Mosaic dates to the various sources.

(2) *The Composite Character of the Hexateuch is not Solidly Established.*—It has been pointed out by Prof. Hoberg that the principles according to which the critics divide the sources in the Pentateuch are not applicable to the whole work; they involve a great many difficulties which the critics cannot explain satisfactorily; again, the differences which are really proved by these principles to exist in the sacred text can be explained without having recourse to the assumption of different sources. In a paper like the present we can only indicate the professor's line of argument; we cannot state it in full.—We may mention here Fairchild's "Jacob and Israel"[35] in which it is shown that the Book of Genesis must be assigned to one and the same author in spite of the double name of the patriarch; Beyer's note on Gen. 12:6[36] proves that there is no good reason for denying the Mosaic origin of that passage, and that the Mosaic authorship of the Pentateuch is asserted in John 5:46 f. On the other hand, Asmussen endeavors in a recent article to solve some of the difficulties which the critics must acknowledge to exist in their theory.[37]

The Historical Point of View.—The critical position involves a great many historical difficulties which thus far have not been satisfactorily answered. We state a few as enumerated in Prof. Hoberg's monograph: (*a*) The religious seclusiveness of the Jewish people is derived from the Pentateuchal laws; but this seclusiveness existed long before the Babylonian captivity, and even before the fall of the Northern Kingdom. (*b*) Esdras did not possess sufficient authority to impose the burden of the Pentateuchal law on the Jewish people. (*c*) Even if Esdras had introduced the Pentateuchal law in Palestine, who could introduce the

[35] Bibliotheca Sacra, XXII, 698–712.

[36] *Evangelische Kirchenzeitung*, LXXIX, 51.

[37] *Theologische Studien und Kritiken*, 1906, 165–179.

same among the Jews of the Dispersion? (*d*) The authority of Esdras after the return from the captivity showed itself in the religious reform of the people, which, then for the first time, was accomplished without the aid of the secular arm.—Portions of Jewish history are described from the critical point of view by Erbt,[38] Kittel,[39] and Smith.[40]

The Religious Point of View.—According to the critics, the religion of Israel slowly developed out of paganism. Wellhausen assures us[41] that it cannot be explained why the history of Israel, though beginning almost like that of Moab, has led to an altogether different result. Here we have at best a sample of religious agnosticism. But the difficulty becomes more serious still. The Divine character of Christianity supposes the supernatural character of the Old Testament religion; now, the natural evolution from paganism on the part of the religion of Israel simply destroys its supernatural character. Again, the critical position might perhaps be more tolerable, if it allowed at least truthfulness and honesty to have been the characteristics of the authors of the various parts of the Pentateuch. But now, the writers of Deuteronomy and of the priest-codex are deceivers of the worst kind. They cannot be compared with the writers of the Sapiential literature, seeing that they assigned their works to Moses in order to introduce their new laws on the strength of his authority.

Both the critical and the anti-critical views of Israel's religion have been set forth in such recent works and articles as Baentsch, "Entstehung, Art und Geschichte des israelitischen Monotheismus;"[42] König, "Budde's Hypothesis of the Kenite Origin of the Mosaic Religion of Israel;"[43] Joel, "Der Mosaismus und das Heidentum;"[44] Budde, "Das prophetische Schrifttum;"[45]

[38] "Die Hebräer. Kanaan im Zeitalter der hebräischen Wanderung und hebräischer Staatengründungen." Leipzig, 1906. Hinrichs.

[39] "A History of the Hebrews." I. Sources of Information and History of the Period up to the Death of Josue. Transl. by Taylor. London, 1906. Williams.

[40] "Jerusalem and Deuteronomy." *Expositor*, XII, 336–350. Jeremiah's Jerusalem; *ibid.* N. S., I, 61–77; 97–114. The Desolate City, *ibid.*, 320–336.

[41] *Geschichte*, p. 36.

[42] *Protestantenbl.*, XXXVII, 45–51; XXXVIII, 1–7.

[43] *Hom. Rev.*, XLVII, 15–22.

[44] *Jahrb. für jüd. Geschichte und Literatur*, VII, 35–90.

[45] *Religionsgeschichtliche Volksbücher*, II, 5–68.

MacNeile, "The Origin of the Aaronite Priesthood;" [46] König, "Has the Name Jahweh been Found among the Canaanites;" [47] Dibelius, "Die Lade Jahves." [48] We must once more insist on the fact that neither the lists of publications nor the outlines of the arguments we have given claim to be complete; but what has been said suffices to show that the recent decree of the Biblical Commission is in complete accord with the light of the internal evidence of the Pentateuchal data.

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A MIRROR OF SHALOTT.[1]

VIII.—FATHER MACCLESFIELD'S TALE.

MONSIGNOR MAXWELL announced one day at dinner that he had already arranged for the evening's entertainment. A priest whose acquaintance he had made on the Palatine, was leaving for England the next morning; and it was our only chance therefore of hearing his story. That he had a story had come to the Canon's knowledge in the course of a conversation on the previous afternoon.

"He told me the outline of it," he said; "I think it very remarkable. But I had a great deal of difficulty in persuading him to repeat it to the company this evening. But he promised at last. I trust, gentlemen, you do not think I have presumed in begging him to do so."

Father Macclesfield arrived at supper.

He was a little, unimposing, dry man, with a hooked nose, and grey hair. He was rather silent at supper; but there was no trace of shyness in his manner as he took his seat upstairs, and without glancing round once, began in an even and dispassionate voice:—

[46] *Journal of Theological Studies*, VII, 1–9.

[47] *Expository Times*, XVII, 331–333.

[48] Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 7, Göttingen, 1906, Vandenhoeck.

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"I once knew a Catholic girl that married an old Protestant three times her own age. I entreated her not to do so; but it was useless. And when the disillusionment came she used to write to me piteous letters, telling me that her husband had in reality no religion at all. He was a convinced infidel; and scouted even the idea of the soul's immortality.

"After two years of married life the old man died. He was about sixty years old; but very hale and hearty till the end.

"Well, when he took to his bed, the wife sent for me; and I had half a dozen interviews with him; but it was useless. He told me plainly that he wanted to believe—in fact he said that the thought of annihilation was intolerable to him. If he had had a child he would not have hated death so much; if his flesh and blood in any manner survived him, he could have fancied that he had a sort of vicarious life left; but as it was there was no kith or kin of his alive; and he could not bear that."

Father Macclesfield sniffed cynically, and folded his hands.

"I may say that his death-bed was extremely unpleasant. He was a coarse old fellow, with plenty of strength in him; and he used to make remarks about the churchyard—and—and in fact the worms, that used to send his poor child of a wife half fainting out of the room. He had lived an immoral life, too, I gathered.

"Just at the last it was—well—disgusting. He had no consideration—(God knows why she married him!). The agony was a very long one; he caught at the curtains round the bed; calling out; and all his words were about death, and the dark. It seemed to me that he caught hold of the curtains as if to hold himself into this world. And at the very end he raised himself clean up in bed, and stared horribly out of the window that was open just opposite.

"I must tell you that straight away beneath the window lay a long walk, between sheets of dead leaves with laurels on either side, and the branches meeting overhead, so that it was very dark there even in summer; and at the end of the walk away from the house was the churchyard gate."

Father Macclesfield paused and blew his nose. Then he went on, still without looking at us.

"Well, the old man died; and he was carried along this laurel path and buried.

"His wife was in such a state that I simply dared not go away. She was frightened to death; and, indeed, the whole affair of her husband's dying was horrible. But she would not leave the house. She had a fancy that it would be cruel to him. She used to go down twice a day to pray at the grave; but she never went along the laurel-walk. She would go round by the garden and in at a lower gate, and come back the same way, or by the upper garden.

"This went on for three or four days. The man had died on a Saturday, and was buried on Monday; it was in July; and he had died about eight o'clock.

"I made up my mind to go on the Saturday after the funeral. My curate had managed alone very well for a few days; but I did not like to leave him for a second Sunday.

"Then on the Friday at lunch—her sister came down, by the way, and was still in the house—on the Friday, the widow said something about never daring to sleep in the room where the old man had died. I told her it was nonsense, and so on; but you must remember she was in a dreadful state of nerves, and she persisted. So I said I would sleep in the room myself. I had no patience with such ideas then.

"Of course she said all sorts of things, but I had my way; and my things were moved in on Friday evening.

"I went to my new room about a quarter before eight to put on my cassock for dinner. The room was very much as it had been—rather dark because of the trees at the end of the walk outside. There was the four-poster there, with the damask curtains; the table and chairs; the cupboard where his clothes were kept, and so on.

"When I had put my cassock on, I went to the window to look out. To right and left were the gardens, with the sunlight just off them, but still very bright and gay with the geraniums, and exactly opposite was the laurel walk, like a long green shady tunnel, dividing the upper and lower lawns.

"I could see straight down it to the churchyard gate, which was about a hundred yards away, I suppose. There were limes overhead, and laurels, as I said, on each side.

"Well—I saw someone coming up the walk; but it seemed to me at first that he was drunk. He staggered several times as I watched; I suppose he would be fifty yards away—and once I saw him catch hold of one of the trees and cling against it as if he were afraid of falling. Then he left it, and came on again slowly, going from side to side, with his hands out. He seemed desperately keen to get to the house.

"I could see his dress; and it astonished me that a man dressed so, should be drunk; for he was quite plainly a gentleman. He wore a white top-hat, and a grey cutaway coat, and grey trousers, and I could make out his white spats.

"Then it struck me he might be ill; and I looked harder than ever, wondering whether I ought to go down.

"When he was about twenty yards away he lifted his face; and, it struck me as very odd, but it seemed to me he was extraordinarily like the old man we had buried on Monday; but it was darkish where he was, and the next moment he dropped his face, threw up his hands, and fell flat on his back.

"Well, of course, I was startled at that, and I leaned out of the window and called out something. He was moving his hands I could see, as if he were in convulsions; and I could hear the dry leaves rustling.

"Well, then I turned and ran out and downstairs."

Father Macclesfield stopped a moment.

"Gentlemen," he said abruptly, "when I got there there was not a sign of the old man. I could see that the leaves had been disturbed, but that was all."

There was an odd silence in the room as he paused; but before any of us had time to speak he went on:—

"Of course I did not say a word of what I had seen. We dined as usual; I smoked for an hour or so by myself after prayers; and then I went up to bed. I cannot say I was perfectly comfortable, for I was not; but neither was I frightened.

"When I got to my room I lit all my candles, and then went to a big cupboard I had noticed, and pulled out some of the drawers. In the bottom of the third drawer I found a grey cutaway coat and grey trousers; I found several pairs of white spats in the top drawer; and a white hat on the shelf above. That is the first incident."

"Did you sleep there, Father?" said a voice softly.

"I did," said the priest; "there was no reason why I should not. I did not fall asleep for two or three hours; but I was not disturbed in any way, and came to breakfast as usual.

"Well, I thought about it all a bit; and finally I sent a wire to my curate telling him I was detained. I did not like to leave the house just then."

Father Macclesfield settled himself again in his chair and went on, in the same dry, uninterested voice.

"On Sunday we drove over to the Catholic church, six miles off, and I said Mass. Nothing more happened till the Monday evening.

"That evening I went to the window again, about a quarter before eight, as I had done both on the Saturday and Sunday. Everything was perfectly quiet, till I heard the churchyard gate unlatch; and I saw a man come through.

"But I saw almost at once that it was not the same man I had seen before; it looked to me like a keeper, for he had a gun across his arm; then I saw him hold the gate open an instant, and a black dog came through and began to trot up the path toward the house, with his master following.

"When the dog was about fifty yards away he stopped dead, and pointed.

"I saw the keeper throw his gun forward and come up softly; and as he came the dog began to slink backwards. I watched very closely, clean forgetting why I was there; and the next instant something—it was too shadowy under the trees to see exactly what it was—but something about the size of a hare burst out of the laurels and made straight up the path, dodging from side to side, but coming like the wind.

"The beast could not have been more than twenty yards from me, when the keeper fired, and the creature went over and over in the dry leaves, and lay struggling and screaming. It was horrible! But what astonished me was that the dog did not come up. I heard the keeper snap out something, and then I saw the dog making off down the avenue in the direction of the churchyard as hard as he could go.

"The keeper was running now toward me; but the screaming

of the hare, or whatever it was, had stopped; and I was astonished to see the man come right up to where the beast was struggling and kicking, and then stop as if he was puzzled.

"I leaned out of the window and called to him.

"'Right in front of you, man,' I said; 'for God's sake kill the brute.'

"He looked up at me, and then down again.

"'Where is it, sir?' he said; 'I can't see it anywhere.'

"And there lay the beast clear before him all the while, not a yard away, still kicking.

"Well, I went out of the room and downstairs and out to the avenue.

"The man was standing there still, looking terribly puzzled, but the hare was gone. There was not a sign of it. Only the leaves were disturbed, and the wet earth showed beneath.

"The keeper said that it had been a great hare; he could have sworn to it; and that he had orders to kill all hares and rabbits in the garden enclosure. Then he looked rather odd.

"'Did you see it plainly, sir?' he asked.

"I told him, not very plainly; but I thought it a hare, too.

"'Yes, sir,' he said; 'it was a hare, sure enough; but, do you know, sir, I thought it to be a kind of silver grey with white feet. I never saw one like that before!'

"The odd thing was that not a dog would come near; his own dog was gone; but I fetched the yard dog—a retriever, out of his kennel in the kitchen yard; and if ever I saw a frightened dog, it was this one. When we dragged him up at last, all whining and pulling back, he began to snap at us so fiercely that we let go, and he went back like the wind to his kennel. It was the same with the terrier.

"Well, the bell had gone, and I had to go in and explain why I was late; but I didn't say anything about the color of the hare. That was the second incident."

Father Macclesfield stopped again, smiling reminiscently to himself. I was very much impressed by his quiet air and composure. I think it helped his story a good deal.

Again, before we had time to comment or question, he went on:—

"The third incident was so slight that I should not have mentioned it, or thought anything of it, if it had not been for the others; but it seemed to me there was a kind of diminishing gradation of energy, which explained. Well, now you shall hear.

"On the other nights of that week I was at my window again; but nothing happened till the Friday. I had arranged to go for certain next day; the widow was much better and more reasonable, and even talked of going abroad herself in the following week.

"On that Friday evening I dressed a little earlier, and went down to the avenue this time, instead of staying at my window, at about twenty minutes to eight.

"It was rather a heavy, depressing evening, without a breath of wind; and it was darker than it had been for some days.

"I walked slowly down the avenue to the gate and back again; and, I suppose it was fancy, but I felt more uncomfortable than I had felt up to then. I was rather relieved to see the widow come out of the house and stand looking down the avenue. I came out myself then and went toward her. She started rather when she saw me and then smiled.

"'I thought it was someone else,' she said. 'Father, I have made up my mind to go. I shall go to town to-morrow, and start on Monday. My sister will come with me.'

"I congratulated her; and then we turned and began to walk back to the lime-avenue. She stopped at the entrance, and seemed unwilling to come any further.

"'Come down to the end,' I said, 'and back again. There will be time before dinner.'

"She said nothing; but came with me; and we went straight down to the gate and then turned to come back.

"I don't think either of us spoke a word; I was very uncomfortable indeed by now; and yet I had to go on.

"We were half-way back, I suppose, when I heard a sound like a gate rattling; and I whisked round in an instant, expecting to see someone at the gate. But there was no one.

"Then there came a rustling overhead in the leaves; it had been dead-still before. Then I don't know why, but I took my friend suddenly by the arm and drew her to one side out of the

path, so that we stood on the right-hand, not a foot from the laurels.

"She said nothing, and I said nothing; but I think we were both looking this way and that, as if we expected to see something.

"The breeze died, and then sprang up again; but it was only a breath. I could hear the living leaves rustling overhead, and the dead leaves underfoot; and it was blowing gently from the churchyard.

"Then I saw a thing that one often sees; but I could not take my eyes off it, nor could she. It was a little column of leaves, twisting and turning and dropping and picking up again in the wind, coming slowly up the path. It was a capricious sort of draught, for the little column of leaves went this way and that, to and fro across the path. It came up to us, and I could feel the breeze on my hands and face. One leaf struck me softly on the cheek, and I can only say that I shuddered as if it had been a toad. Then it passed on.

"You understand, gentlemen, it was pretty dark; but it seemed to me that the breeze died and the column of leaves—it was no more than a little twist of them—sank down at the end of the avenue.

"We stood there perfectly still for a moment or two; and when I turned, she was staring straight at me; but neither of us said one word.

"We did not go up the avenue to the house. We pushed our way through the laurels, and came back by the upper garden.

"Nothing else happened; and the next morning we all went off by the eleven o'clock train.

"That is all, gentlemen."

ROBERT HUGH BENSON.

Cambridge, England.

OWNERSHIP AND ADMINISTRATION OF CHURCH PROPERTY.

CHURCH property is devoted to God and is to be used directly or indirectly in His service. The dominion or ownership of it is vested in the Universal Church and in the several churches,

chapters, or institutes, unto whose use and benefit it has been given and applied. In order that it may be properly protected and not alienated, it is necessary that it be held by some title acknowledged by the civil government of the country wherein it lies. This is especially true of landed property. In Jerusalem, Antioch, Rome, the head of the Church and his companions in office received, held, and used the offerings of the faithful of the first Christian ages. Decrees of the Roman emperors, Alexander, Severus, Aurelius, Constantine, Licinius, establish the fact that even under the pagan emperors the Church acquired and possessed real as well as personal property. The bishop of each diocese in union with the head of the Church, first personally and then through economes, administered all Church property, and the offerings of the faithful were divided into four unequal portions—one for the bishop, another for the clergy, a third for the building and repairing of churches, a fourth for the poor. When parishes were established, the administration of parish property, as well as the cure of souls, was vested in the respective parish priests. The bishop, because of his office, preserved the right and duty of supervising the administration by the parish priests. Under the Church law of to-day, it is the common opinion of canonists that, subject to the supreme dispensing power of the Sovereign Pontiff, the ownership of ecclesiastical property is vested in the particular churches or institutes for whose use it was respectively given or applied, and that, so far as the holding and administration of property are concerned, each congregation, parish, or church in the diocese forms a juridical person.

The pope, as head of the Church, is the universal administrator and guardian of all Church property. Unless his sanction is obtained through the proper Roman Congregation, any one alienating Church property becomes excommunicated. The bishops are obliged in their visits *ad limina* to report not only on the spiritual condition but also on the administration of the property of their dioceses. The Roman Chancery, when appointing to bishoprics or parishes, has at hand an inventory or report of the property of the vacant church. The right of making laws concerning the administration of Church property is fundamental with the Supreme Pontiff.

The bishop of a diocese has the care and wardship of the Church property within his jurisdiction. Not being the owner he has no power of alienating or of interfering with the intentions of donors of such property. The bishop is obliged to hold real property by some safe tenure acknowledged by the civil law so that it may be protected and descend to his successor. In some countries, churches and institutes as such are capable of holding and administering property; in others, especially English-speaking countries, various tenures have been found necessary. In the United States the corporation plan meets with greatest favor and is gradually superseding other methods. Under the constitutions of some States, such as Illinois, Kentucky, South Carolina, some Catholic bishops are made corporations sole for the acquiring, holding, transferring real and personal property. The laws of other States allow incorporation of several individuals as a corporate body and give the corporation extensive powers. By this method a separate corporation is possible for the diocese and for each parish, thus preventing any mixing of Church property. New York, New Jersey, Wisconsin, Minnesota, Mississippi, are some of the States in which such tenure is used. Such a corporation can be obtained in any State with proper precautions, for, so far as known, no constitution prohibits. Under the corporation system usually the bishop, the vicar-general, the pastor, and two laymen constitute a parish corporation. Another holding is by the bishop as an individual in fee simple under civil law, but as a trustee under Church law. Because of contradictory decisions and other reasons it is claimed that this method in some States endangers the holding and transmission of real property in the dioceses.

In England the Church is not incorporated and its property is held by trustees, subject to the laws regulating trusts. The duties of the trustees as regards the civil law are defined by the terms of their trust. The R. C. Charities Act of 1860 and the Trustee Act of 1893 regarding investment of trust funds should be specially noted. Under English law to-day trusts or bequests made in favor of religious orders of men bound by monastic or religious vows are declared illegal and void. Any trust or bequest for the purpose of obtaining prayers and masses for the

dead is also illegal and void, being considered by the court as devoted to superstitious uses. Nor can a secret trust in the will overcome the difficulty. On 22 June, 1906, the Court of Appeal in Dublin in Cussin *v.* Hynes decided that similar legacies are illegal and void under the penal clauses of the Catholic Emancipation Act. The Maynooth Synod (1875) requires that "the titles or deeds of ecclesiastical property in Ireland be drawn up according to the civil law and in the name of three or four trustees who are to be the bishop of the diocese, the parish-priest or other person whose property is concerned, the vicar-general or other prudent person. All such persons are bound to make wills to be kept by the bishop, and until such will is made or promised, even *in extremis* the last sacrament will not be given." A trustee system is in vogue also in parts of Canada. Educational institutions, hospitals, asylums are held under charters in nearly all English-speaking countries, and parish or separate schools are under special laws or considered property of the Church. In Quebec under French rule a body of trustees or *marguilliers*, with the pastor as president, was appointed, as in France, to care for the parish property and receive the taxes assessed for its support. Each parish was considered in law a juridical person. An Act of 12th George III later confirmed this system, which is still used in parts of Canada.

Wherever there is a cathedral chapter, the bishop of the diocese is required by law to obtain its consent for the validity of certain acts of administration, such as alienations, contracting serious obligations, and in administering the income of the cathedral. In the United States the advice of the diocesan consultors assembled in meeting is necessary before a parish may be given in charge to a religious community or when a debt, diocesan or parish, is to be contracted for a greater sum than five thousand dollars.

The pastor of a parish is *ex officio* the administrator of its property, subject to the supervision of the bishop. A pastor may be appointed freely by the bishop, or by the bishop or the pope after concursus, or on presentation by one having the right of patronage. Pastors of parishes and all other administrators of ecclesiastical property, unless specially exempt, are obliged to

make annual report to the diocesan bishop. The Church law requires that proper account books be accurately kept. Laymen may be chosen, according to diocesan regulations, to assist the pastor in temporal affairs, such as buying, building, repairing, collecting, holding, paying, investing; but always subject to Church law and the penalties for alienation. The law for the United States, which is essentially the same as that approved by the Holy See for Holland and used for other countries, provides: —that it is the bishop's right to determine whether lay wardens are necessary and how they shall be chosen; that, if chosen from the congregation, the pastor shall designate certain names from which the required number shall be chosen; that, however chosen, they must before taking office be approved by the bishop in writing and he also may remove them; that only men twenty-one years of age, who have made their Easter Communion, have contributed for a church seat or otherwise during the year past, send their children to a Catholic school and are not members of a secret or prohibited society, may vote or be elected. The pastor must be *ex officio* the president of the wardens, and nothing can be done without his consent; in case of dissension the bishop will determine.

Religious orders and communities have dominion and control of their property exempt from the diocesan administration; but no foundation of monastery, college, school, or institute can be begun in a diocese without the bishop's consent. Regulars in charge of parishes are obliged to make annual report to the bishop of the money given to them with a view to the parish. Pope Leo XIII in his constitution "Romanos Pontifices," made for England but afterwards extended universally, settled many points regarding administration in which bishops and religious orders are interested.

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A NEW DICTIONARY OF PHILOSOPHY.[1]

THE entrance into the book world of a new dictionary of philosophy is a sufficiently important and infrequent event to deserve such attention as can at least be signalized by welcoming the stranger in a Review department other than the general reception-room allotted to its less distinguished relatives. Moreover, in the present case the new work merits special respect not only for its inherent qualities (which are considerable), but also as being a very notable addition to a colossal monument of philosophical and literary thought which its builder has been engaged upon during the past thirty years and which, should he be spared to complete it, must surely challenge the admiration of every intelligent beholder by reason of the skill and immense labor it embodies. Let us note some of the preceding sections of this monument. Much of its foundation is made up of a compendium of scholasticism, "Traité de la Philosophie scolastique," a work in three volumes (of about 2,000 pages), covering the usual ground of a course in Catholic philosophy, and containing a vocabulary of philosophical terminology out of which has eventually grown the present dictionary. In close connexion with this treatise is the "Histoire de la Philosophie et particulièrement de la Philosophie contemporaine," a work of about the same extent as the one just mentioned, but one that evidences much more originality and research.

A substantial addition to the monument was the author's "Dictionnaire Universel de la Pensée, alphabétique, logique et encyclopédique"—a classification of terms, ideas, and things, in two volumes (800 pages each). Passing over the "Manuale Philosophiae Scholasticae" (two volumes, 800 pages), two hand dictionaries of the French language, some half-dozen goodly volumes of studies on social and special philosophical subjects, the "Répertoire des Auteurs et des Ouvrages contemporains," a work produced with the coöperation of M. Vaganay, librarian of

[1] "Dictionnaire de Philosophie Ancienne, Moderne et Contemporaine," contenant environ 4000 articles disposés par ordre alphabétique dans le cours de l'ouvrage. Complété par deux tables methodiques. Par l'Abbé Élie Blanc, Professeur de Philosophie à l'Université Catholique de Lyons. Pp. xvi—624. Quarto. Paris: Lethielleux, 10 Rue Cassette, 1906.

the Catholic University at Lyons; leaving aside moreover "La Pensée contemporaine," a monthly review of philosophical, social, and religious questions, we come to the crowning stone of it all, or rather the sum and substance of the whole fabric, the "Somme des connaissances humaines: Encyclopédie chrétienne du XX^e^ siècle," a work based on the "Universal Dictionary" mentioned above, and projected to comprise 100 fasciculi of at least 160 octavo pages each. Six volumes of this collection, each exceeding considerably the minimum compass just indicated, have thus far been published. Looking back over the formidable exhibition of thought and labor, one can hardly fail to wonder at it, admire it, praise the writer who has so indefatigably devoted himself to the cause of truth and righteousness—for hereunto it all converges.

Doubtless, however, the reader, surveying the vast field of mental and physical labor just outlined, will feel prompted to ask: Has it not been cultivated in the interest of quantity rather than quality; has not extension been sacrificed to intension, *multa* rather than *multum* been the outcome? And perhaps the suspicion here at least suggested is not entirely unjustified. It would be next to miraculous that an individual man should produce so vast an amount of speculative and historical matter of equal merit throughout; that there should not be in it points where the critic's searching eye can discern weakness, inaccuracy, exaggeration, omission. Such imperfections are of course inseparable from any human undertaking of like proportions. Nevertheless, they will be found no more frequently in this than in any other similar enterprise.

But to come to the particular work here presented for consideration, the new "Dictionnaire de Philosophie." Students whose interests lie in these lines will know that, apart from the "Dictionary of Philosophy and Psychology" edited by Professor Baldwin,[2] and Eisler's learned "Wörterbuch der Philosophischen Begriffe,"[3] no work of this class that meets to any satisfactory extent the pertinent needs has appeared in recent years. The English work just mentioned is indeed a large store-house of

[2] 3 vols. Macmillan Co. 1901–1906.
[3] 2 vols Mittler u. Sohn. Berlin. 1904.

useful information covering topics relating to philosophy, psychology, biology, and other more or less empirical sciences. Its philosophical constituents, however, are of secondary value; while its gleanings from the history of philosophy are still less important. This is said with no intention of minimizing in the least the sterling merit of a work that takes and deserves to take a foremost place in the apparatus which modern ingenuity and research have devised to advance philosophical and scientific pursuits. For the rest, a fuller estimate of the work has previously appeared in these pages.[4] Eisler's "Wörterbuch" is a rich mine of philosophical lore, and is indispensable to the student who needs or desires assistance, especially in pursuing the variations and development of philosophical terminology. But, apart from the restricted use which its language imposes on it, the immense learning it condenses is something of a hindrance, save to the erudite.

The latest work of the class, the one here under consideration, has certain points of excellence which place it both in a category and in a rank by itself. First of all, it is the one such production that attempts to combine the history with the conceptual contents of philosophy. This is certainly a difficult undertaking, and that it has been so fairly accomplished is due as much to the judiciousness and sense of proportion as to the learning of the author. By mentioning only the more important facts concerning the life and works of individual philosophers, and referring the reader to special biographies or monographs, the author has managed to give what students who consult a work of the kind are most likely to want, and at the same time he has introduced a very large number of personages that one meets with in contemporary literature, yet whereof one is apt to know next to nothing. That there should, however, be some unevenness in this feature of the work was of course to be in a measure expected. That, for instance, space should be found for quite a number of obscure writers on themes more or less philosophical, while no mention is made of others who have certainly a stronger claim to such recognition, might be adjudged a defect not compensated for by excess. Thus, not to assume the delicate task of

[4] July, 1901.

deciding what names should not appear in a work of the kind, one might venture to suggest that, if place could be afforded for a sketch of Balfour, Mivart should not have been omitted; if Robert Flint deserves mention, *a fortiori* George William Ward, or McCosh, or Porter. Where Stanley Hall can be introduced, room should be found for Orestes Brownson. If something be said of Baldwin and James, Royce and Ladd should not be left unnoticed. Where Reusch or Snell appear, Willmann should not be left out. In the rank of writers of Latin text-books Urraburú or Mendive is as prominent as Pesch, Tongiorgi as Palmieri. On the other hand, it should be noted that the author had first in mind the exigencies of his own countrymen, and that the omission of names that really deserve special consideration, outside of French writers, is comparatively small.

Beyond the characteristic of the work just mentioned, the historical, the expository quality merits special attention. Aside from Signoriello's short "Lexicon peripateticum"[5] and Reeb's still smaller though very compact "Thesaurus philosophorum,"[6] and two similar digests in German, there is no recent work that makes any pretension to explain the terminology of Catholic philosophy. This Canon Blanc has set to himself as a special task, and that he has accomplished it very successfully, no one can fairly gainsay. His long experience in such matters has given him a singular felicity in rendering scholastic thought into modern phraseology, and of this the present dictionary bears ample evidence. There is no obscurity about his definitions, nor lack of comprehensiveness in their range and application. It is well known how scholastic terms and distinctions bristle with controversies. He gives ample space to the exposition of these divergencies of opinion; nor does he deem it demanded by impartiality that he should forbear from asserting and defending his own conclusions in such matters. He does this, however, seemingly without prejudice to the objective claims of the theorists from whom he differs. The reader will find typical instances in the treatment of the vexed questions connected with *individuation*, *existence* and *essence*, *matter* and *form*, etc.

But while a great deal of the work is devoted to the elucida-

[5] Naples, 1872. [6] Rome, 1876.

tion of scholastic concepts and terms, or rather to the explanation of the ideas that constitute the body of universal philosophy (whereof the scholastic in its historical continuation is the completest expression), concepts and terms that have arisen and grown up in individual speculation and alien systems receive a fully proportionate consideration. For just as the representative non-Catholic philosophers themselves are chronicled, so the ideas characteristic of their theories or modes of thought are fairly and adequately set forth.

Although the scope of the work is not so extensive as that of the recent "Dictionary of Philosophy and Psychology" edited by Professor Baldwin, the limitation of its field is probably to its advantage. The English work just mentioned has annexed territories of knowledge over which the jurisdiction of philosophy and psychology can be accredited only by reinstating the quondam queen of the sciences into a suzerainty wider even than that which the ancients accorded her, but which the moderns have long ago refused to respect. This policy of philosophical imperialism was of course designed to serve and undoubtedly does serve a need that was never before otherwise met; and to the objection that the occupancy of so many regions of science deprived the Dictionary of the claim to the title of *Philosophy*, the editor is quoted as saying: "Very well, then, call it a *Dictionary for Philosophers*. I see no harm in that."

While, as I have said, the present French work is less comprehensive—even in respect of its treatment of topics philosophical, apart from historical personages—it allots ample space to such technically scientific terms as have, through modern empirical research, entered into the integrity, if not the essence, of philosophy. A glance over the "Methodical Tables" at the close of the work will reveal this quality of comprehensiveness—the fact, namely, that while the Dictionary satisfies first the claims of systematic philosophy, it likewise pays due tribute to the proximately bordering regions of individual sciences and arts.

What, however, these "Methodical Tables" best illustrate is the philosophical basis whereon the work is built and the coherence that pervades it throughout. Works of the kind are apt to be constructed on the artificial plan supplied by the order of

the alphabet. In the present case, although the material sequence of the topics is necessarily alphabetical, the formal or real order is that conditioned by the historical evolution of ideas from and around certain central universal concepts more or less spontaneous or at least easily constructed by even the average mind. Such are God, being, soul, body, virtue, science, law, etc. Around these germinal quasi-intuitions or ready-to-hand mental constructs, the author has arranged the materials which he develops throughout his pages.

While one of the "Methodical Tables" exhibits the logic of the conceptual matter of the work itself, and besides is incidentally illuminative of the whole field of philosophy together with its neighboring areas, the second "Table" presents the order in which the historical matter has been wrought out. It affords at the same time a highly suggestive panoramic view of the chronological course of the history of philosophy. Besides the purposes subserved by these tables, the author expresses the hope that the former of the two may emphasize the necessity of constructing the "Encyclopedia of the Twentieth Century" on a truly logical plan. As the latter work is already under way, as was noted at the beginning of this paper, the reader will doubtless echo the hope that it may progress on the same lines to a happy consummation. Nor should an echo of the hope be wanting that the present Dictionary may receive the wide reception it deserves It should be in the hands not only of every student of philosophy who reads French, but also of educated persons generally, of all whose duties or tastes lead them to the pursuit of serious knowledge or culture.

In the preparation of a future edition (future, let it also be hoped, not distant) opportunity should be taken to supply omissions such as were noted above, and to perfect certain details. For instance, in the article under Graphology, reference is made to Michon, which, however, is not found *in loco.* There is a lack of noticeable uniformity in giving the titles of books, reviews, etc. Thus, under *Stanley Hall*, "The Pedagogical Seminary" is given in English, while the latter author's recent book "Adolescence" is given in French. The same lack of uniformity is found under *Baldwin*, and elsewhere. It would seem desirable to have

the titles of works given in the original language, unless when a French translation is mentioned. The title of Wiseman's well-known work is not "Sermons" but "Lectures on Science," etc. There is no reason why Wundt's name should be spelled with a *V*, when Weber's is left alongside with its German initial.

Under *Newman*, the distinctly philosophical work of that eminent thinker — "The Grammar of Assent" — is omitted, while several of his non-philosophical productions are mentioned. *Exemplarism* should not be restricted to its Platonic acceptation. There is a Christian usage of the term as well, and a very notable Catholic work bearing the title has recently appeared, Dubois's "De Exemplarismo Divino."[7]

F. P. SIEGFRIED.

Overbrook Seminary.

[7] 4 vols. Rome, 1900.

Analecta.

EX ACTIS PII PP. X.

I.

Lettera Enciclica di S. S. Papa Pio X agli Arcivescovi e Vescovi d'Italia.

PIO PP. X.

VENERABILI FRATELLI

Salute ed Apostolica Benedizione.

Pieni l'animo di salutare timore per la ragione severissima, che dovremo rendere un giorno al Principe dei pastori Gesù Cristo a riguardo del gregge da lui affidatoci, passiamo i dì Nostri in una continua sollecitudine, a preservare, quanto è possibile, i fedeli dai mali perniciosissimi, onde è afflitta di presente l'umana società. Teniamo perciò come detta a Noi la parola del Profeta: *Clama, ne cesses, quasi tuba exalta vocem tuam;*[1] e non manchiamo, ora di viva voce ed ora per lettere, di avvertire, di pregare, di riprendere, eccitando soprattutto lo zelo dei Nostri Fratelli nell' episcopato, onde spieghi ciascuno la più sollecita vigilanza sulla porzione dell' ovile, a cui lo Spirito Santo lo ebbe preposto.

Il motivo, che ci spinge a levare di nuovo la voce, è del più grave momento. Trattasi di richiamare tutta l'attenzione del vostro spirito e tutta l'energia del vostro pastoral ministero contro

[1] Is. 58 : 1.

un disordine, di cui gia si provano i funesti effetti: e, se con mano forte non si svella dalle più ime radici, conseguenze ancor più fatali si proveranno coll' andare degli anni.—Abbiamo infatti sott'occhi le lettere di non pochi fra voi, o Venerabili Fratelli; lettere piene di tristezza e di lagrime, le quali deploranto lo spirito *d'insubordinazione* e *d'indipendenza*, che si manifesta qua e là in mezzo al clero.—Purtroppo un' atmosfera di veleno corrompe lardamente gli animi ai nostri giorni; e gli effetti mortiferi sono quelli che già descrisse l' apostolo S. Giuda: *Hi carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant;*[2] oltre cioè alla più degradante corruzione dei costumi, il disprezzo aperto di ogni autorità e di coloro che la esercitano. Ma che tale spirito penetri comecchessia fino nel Santuario ed infetti coloro, si quali più propriamente convenir dovrebbe la parola dell' Ecclesiastico: *Natio illorum, obedientia et dilectio;*[3] è cosa questa che Ci ricolma l' animo d' immenso dolore.—Ed è soprattutto fra i giovani sacerdoti che sì funesto spirito va menando guasto, spargendosi in mezzo ad essi nuove e riprovevoli teorie intorno alla natura stessa dell' obbedienza. E, ciò ch' è più grave, quasi ad acquistar per tempo nuove reclute ad nascente stuolo dei ribelli, di tali massime si va facendo propaganda più o meno occulta fra i giovani, che nei recinti dei Seminari si prepareno al sacerdozio.

Pertanto, o Venerabili Fratelli, sentiamo il dovere di fare appello alla vostra coscienza, perchè, deposta ogni esitazione, con animo vigoroso e con pari costanza diate opera a distruggere questo mal seme, fecondo di esizialissime conseguenze. Rammentate ognora che lo Spirito Santo vi ha posti a reggere. Rammentate il precetto di S. Paolo a Tito: *Argue cum omni imperio. Nemo te contemnat.*[4] Esigete severamente dai sacerdoti e dai chierici quella obbedienza, che, se per tutti i fedeli è assolutamente obbligatoria, pei sacerdoti costituisce parte precipua del loro sacro dovere.

A prevenire però di lunga mano il moltiplicarsi di questi animi riottosi, gioverà assaissimo, Venerabili Fratelli, l' aver sempre presente l' alto ammonimento dell' Apostolo a Timoteo: *Manus cito nemini imposueris.*[5] È la facilità infatti nell' ammettere alle

[2] Jude 8.
[3] Eccli. 3 : 1.
[4] Titus 2 : 15.
[5] I Tim. 5 : 22.

sacre ordinazione quella, che apre naturalmente la via ad *un moltiplicarsi di gente nel santuario*, che poi *non accresce letizia.*— Sappiamo esservi città e diocesi, ove, lungi dal potersi lamentare scarsità nel clero, il numero dei sacerdoti e di gran lunga superiore alla necessità dei fedeli. Deh! qual motivo, o Venerabili Fratelli, di rendere così frequente la imposizione delle mani? Se la scarsità del clero non può essere ragione bastevole e precipitare in negozio di tanta gravità: là dove il clero sovrabbonda al bisogno, nulla è che scusi dalle più sottili cautele e da somma severità nella scelta di coloro, che debbano assumersi all' onore sacerdotale. Nè l' insistenza degli aspiranti può menomare la colpa di siffatta facilità. Il sacerdozio, istituito da Gesù Cristo per la salvezza eterna delle anime, non e per fermo un mestiere od un ufficio umano qualsiasi, al quale ognun che il voglia e per qualunque ragione abbia diritto di liberamente dedicarsi. Promuovano adunque i Vescovi, non secondo le brame o le pretese di chi aspira, ma, come prescrive il Tridentino, secondo la necessità delle diocesi; e nel promuovere di tal guisa, potranno scegliere solamente coloro che sono veramente idonei, rimandando quelli che mostrassero inclinazioni contrarie alla vocazione sacerdotale, precipua fra esse la indisciplinatezza e ciò che la genera, l' orgoglio della mente.

Perchè poi non manchino i giovani che porgano in sè attitudine per essere assunti al sacro ministero, torniamo, Venerabili Fratelli, ad insistere con più premura su ciò che già più volte raccomandammo; sull' obbligo cioè che vi corre, gravissimo dinanzi a Dio, di vigilare e promuovere con ogni sollecitudine il retto andamento dei vostri Seminari. Tali avrete i sacerdoti, quali voi li avrete educati.—Gravissima è su ciò la lettera che vi diresse, in data 8 Dicembre, 1902, il Nostro sapientissimo Predecessore, quasi testamento del suo diuturno pontificato. Nulla Noi vogliamo aggiungervi di nuovo: richiamiamo solo alla vostra memoria le prescrizioni in essa contenute; e raccomandiamo vivamente, che al più presto sieno messi in esecuzione i Nostri ordini, emanati per organo della Sacra Congregazione dei Vescovi e Regolari, sulla concentrazione dei Seminari, specialmente per gli studi della Filosofia e della Teologia, a fine di ottenere così il grande vantaggio derivante dalla separazione dei Seminari piccoli

dai Seminari maggiori, e l'altro non meno rilevante della necessaria istruzione del clero.

I Seminari siano gelosamente mantenuti nello spirito proprio, e rimangano *esclusivamente* destinati a preparare i giovani, non a civili carriere, ma all'alta missione di ministri di Cristo.—Gli studi di Filosofia, di Teologia e delle scienze affini, specialmente della Sacra Scrittura, si compiano, tenendosi alle pontificie prescrizioni, e allo studio di S. Tommaso, tante volte raccomandato dal venerato Nostro Predecessore e da Noi nelle Lettere Apostoliche del 23 Gennaio, 1904. I Vescovi poi esercitino la più scrupolosa vigilanza sui maestri e sulle loro dottrine, richiamando al dovere coloro, che corressero dietro a certe novità pericolose, ed allontanando senza riguardo dall insegnamento quanti non approfittassero delle ricevute ammonizioni.—Il frequentare le pubbliche Università non sia permesso ai giovani chierici se non per molto gravi ragioni e con le maggiori cautele per parte dei Vescovi.—Sia onninamente impedito che dagli alunni dei Seminari si prenda parte comecchessia ad agitazioni esterne; e perciò interdiciamo loro la lettura di giornali e di periodici, salvo per questi ultimi, e per eccezione, qualcuno di sodi principî, stimato dal Vescovo opportuno allo studio degli alunni.—Si mantenga con sempre maggior vigore e vigilanza l' ordinamento disciplinare.—Non manchi da ultimo in verun Seminario il direttore di spirito, uomo di prudenza non ordinaria ed esperto nelle vie della perfezione cristiana, il quale, con cure indefesse, coltivi i giovani in quella soda pietà, ch'è il primo fondamento della vita sacerdotale.—Queste norme, o Venerabili Fratelli, ove sieno da voi coscienziosamente e costantemente seguite, vi porgono sicuro affidamento di vedervi crescere intorno un clero, il quale sia vostro gaudio e corona vostra.

Se non che il disordine d'insubordinazione e d'indipendenza, finora da noi lamentato, in taluni del giovane clero va assai più oltre, con danni di gran lunga maggiori. Imperocchè non mancano di coloro, i quali sono talmente invasi da sì reprobo spirito, che, abusando del sacro ministero della predicazione, se ne fanno apertamente, con rovina e scandalo dei fedeli, propugnatori ed apostoli.

Fin dal 31 Luglio 1894 il Nostro Antecessore, per mezzo

della Sacra Congregazione dei Vescovi e Regolari, richiamò l' attenzione degli Ordinari su questa grave materia. Le disposizioni e le norme date in quel pontificio documento Noi le manteniamo e rinnoviamo, onerando su di esse la coscienza dei Vescovi, perchè non abbiano ad avverarsi mai in veruno di loro le parole di Nahum profeta: *Dormitaverunt pastores tui.*[6]—Nessuno può avere facoltà di predicare, *nisi prius de vita et scientia et moribus probatus fuerit.*[7] I sacerdoti di altre diocesi non debbono ammettersi a predicare senza le lettere testimoniali del proprio Vescovo.—La materia della predicazione sia quella indicata dal divin Redentore, là dove disse: *Praedicate evangelium.*[8] *Docentes eos servare omnia quaecumque mandavi vobis.*[9] Ossia, come commenta il Concilio di Trento: *Annunciantes eis vitia , quae eos declinare, et virtutes quas sectari opportet, ut poenam aeternam evadere et caelestem gloriam consequi valeant.*[10] Quindi si bandiscano del tutto dal pulpito gli argomenti più acconci alla palestra giornalistica ed alle aule accademiche che al luogo santo; si antepongano le prediche morali a conferenze, il men che possa dirsi, infruttifere; si parli *non in persuasibilibus humanae sapientiae verbis, sed in ostensione spiritus et virtutis.*[11] Perciò la fonte precipua della predicazione devono essere le Sacre Scritture, intese, non già secondo i privati giudizi di menti il più delle volte offuscate dalle passioni, ma secondo la tradizione della Chiesa, le interpretazione dei Santi Padri e dei Concilî.

Conformemente a queste norme, Venerabili Fratelli, egli è duopo che voi giudichiate di coloro, ai quali vien da voi commesso il ministero della divina parola. E qualora troviate che talun di essi, più cupido degli interessi propri che di quelli di Gesù Cristo, più sollecito di plauso mondano che del bene delle anime, se ne allontani; e voi ammonitelo, correggetelo; e se ciò non basti, rimovetelo inesorabilmente da un ufficio, di cui si manifesta affatto indegno.—La quale vigilanza e severità tanto più dovete voi adoperare, perchè il ministero della predicazione e tutto proprio di voi ed è parte precipua dell' ufficio episcopale; e chiunque oltre

[6] Nahum 3 : 18.
[7] Conc. Trid., Sess. V, Cap. 2. *De Reform.*
[8] Mark 16 : 15.
[9] Matt. 28 : 20.
[10] Loc. cit.
[11] I Cor. 2 : 4.

di voi lo esercita, lo esercita in nome vostro ed in vostro luogo; ond' è che resta sempre a voi il rispondere innanzi a Dio del modo col quale viene dispensato ai fedeli il pane della parola divina.—Noi, per declinare da parte Nostra ogni responsabilità, intimiamo ed ingiungiamo a tutti gli Ordinari di rifiutare o di sospendere, dopo le caritatevoli ammonizioni, anche durante la predicazione qualsivoglia predicatore, sia del clero secolare sia del regolare, il quale non ottemperi pienamente alle ingiunzioni della precitata Istruzione emanata dalla Congregatione dei Vescovi e Regolari. Meglio è che i fedeli si contentino della semplice omelia e della spiegazione del Catechismo fatta dai loro parroci, anzichè dover assistere a predicazioni che producono piú male che bene.

Un altro campo, dove tra il giovane clero si va trovando purtroppo ansa ed eccitamento a professare e propugnare la esenzione da ogni giogo di legitima autorità, è quello della così detta azione popolare cristiana. Non già, o Venerabili Fratelli, perchè questa azione sia in sè riprovevole o porti di sua natura al disprezzo dell' autorità ; ma perchè non pochi, fraintendendone la natura, si sono volontariamente allontanati dalle norme che a rettamente promuoverla furono prescritte dal Predecessore Nostro d' immortale memoria.

Parliamo, ben l' intendete, della Istruzione, che circa l' azione popolare cristiana emanò, per ordine di Leone XIII, la Sacra Congregazione degli Affari Ecclesiastici Straordinari, il 27 Gennaio, 1902, e che fu trasmessa a ciascun di voi, perchè nelle rispettive diocesi ne curaste l' esecuzione. Questa Istruzione altresì Noi manteniamo, e colla pienezza di Nostra potestà ne rinnoviamo tutte e singole le prescrizioni ; come pure confermiamo e rinnoviamo tutte le altre da Noi stessi all' uopo emanate nel *Motu proprio* del 18 Dicembre 1903 *De populari actione christiana moderanda*, e nella Lettera circolare del diletto figlio Nostro il Cardinale Segretario di Stato, in data 28 Luglio 1904.

In ordine alla fondazione e direzione di fogli e periodici, il clero deve fedelmente osservare quanto è prescritto nell' art. 42 della Costituzione Apostolica *Officiorum :*[12] *Viri e clero . . . prohibentur quonimus, absque praevia Ordinariorum venia, diaria vel*

[12] 25 January, 1897.

folia periodica moderanda suscipiant.—Parimente, senza il previo assenso dell' Ordinario, niuno del clero può pubblicare scritto di sorta, sia di argomento religioso o morale, sia di carattere meramente tecnico. Nelle fondazioni di circoli e società, gli statuti e regolamenti debbono previamente esaminarsi ed approvarsi dall' Ordinario.—Le conferenze sull' azione popolare cristiana o intorno a qualunque altro argomento, da nessun sacerdote o chierico potranno essere tenute senza il permesso dell' Ordinario del luogo.—Ogni linguaggio, che possa ispirare nel popolo avversione alle classi superiori, è e deve ritinersi affatto contrario al vero spirito di carità cristiana.—È similmente da riprovare nelle pubblicazioni cattoliche ogni parlare, che, ispirandosi a novità malsana, derida la pietà dei fedeli ed accenni a *nuovi orientamenti della vita cristiana, nuove direzioni della Chiesa, nuove aspirationi dell' anima moderna, nuova vocazione soziale del clero,* nuova civiltà cristiana, e simili. I sacerdoti, specialmente i giovani benchè sia lodevole che vadano al popolo, debbono non dimeno procedere in ciò col dovuto ossequio all' autorità e ai comandi dei Superiori ecclesiastici. E pure occupandosi, con la detta subordinazione, dell' azione populare cristiana, deve essere loro nobile compito "di togliere i figli del popolo alla ignoranza delle cose spirituali ed eterne, e con industriosa amorevolezza avviarli ad un vivere onesto e virtuoso; riaffermare gli adulti nella fede dissipandone i contrari pregiudizi, e confortarli alla pratica della vita cristiana; promuovere tra il laicato cattolico quelle istituzioni, che si riconoscano veramente efficaci al miglioramento morale e materiale delle moltitudini; propugnar sopra tutto i principî di giustizia e carità evangelica, ne' quali travano equo temperamento tutti i diritti e i doveri della civil convivenza. . . . Ma abbiano sempre presente, che anche in mezzo al popolo il sacerdote deve serbare integro il suo augusto carattere di ministro di Dio, essendo egli posto a capo dei fratelli *animarum causa* [13] qualsivoglia maniera di occuparsi del popolo, a scapito della dignità sacerdotale, con danno dei doveri e della disciplina ecclesiastica, non potrebbe essere che altamente riprovata." [14]

Del resto, Venerabili Fratelli, a porre un argine efficace a

[13] S. Greg. M., *Regul. Past.*, Pars II, C. VII.

[14] Ep. Encycl., 8 December, 1902.

questo fuorviare d' idee ed a questo dilatarsi di spirito d' indipendenza, colla Nostra autorità proibiamo d' oggi inanzi assolutamente a tutti i chierici e sacerdoti di dare il nome a qualsiasi società che non dipenda dai Vescovi. In modo poi più speciale, e nominatamente, proibiamo ai medesimi, soto pena pei chierici d' inabilità agli Ordini sacri e pei sacerdoti di sospensione *ipso facto a divinis*, di ascriversi alla *Lega democratica nazionale*, il cui Programma fu dato da Roma-Torrette li 20 Ottobre, 1905, e lo Statuto, pur senza nome dell' autore, fu nell' anno stesso stampato a Bologna presso la Commissione Provvisoria.

Sono queste le prescrizione, che, avuto riguardo alle condizioni presenti del Clero d' Italia, ed in materia di tanta importanza, esigeva da Noi la sollecitudine dall ' Apostolico ufficio.—Ora altro non Ci resta, che aggiungere nuovi stimoli al vostro zelo, Venerabili Fratelli, affinchè tali disposizioni e prescrizioni Nostre abiano pronta e piena esecuzione nelle vostre diocesi. Prevenite il male dove fortunatamente ancor non si mostra; estinguetelo con prontezza dov' è sul nascere; e dove per isventura sia già adulto, estirpatelo con mano energica e risoluta. Di ciò gravando la vostra coscienza, vi imploriamo da Dio lo spirito di prudenza e fortezza necessaria. Ed a tal fine vi impartiamo dall ' intimo del cuore l' Apostolica Benedizione.

Dato a Roma presso S. Pietro, il 28 Luglio, 1906, anno terzo del Nostro Pontificato.

PIUS PP. X.

II.

DE RELIGIOSORUM SODALITATIBUS NISI CONSULTA APOSTOLICA SEDE NON INSTITUENDIS.

PIUS PP. X.

Motu Proprio.

Dei providentis benignitatem, opportune Ecclesiae temporibus subvenientem, cum alia multa ostendunt, tum hoc praeclare, quod veteribus religiosorum Ordinibus ob conversionem publicarum rerum dispersis afflictisque, nova instituta accessere, quae, professionem religiosae vitae retinendo, ingravescentibus christiani populi necessitatibus multipliciter deserviunt. Illas hoc loco, ut apparet, utriusque sexus Familias dicimus, proprio et titulo et

habitu distinctas easdemque solo simplicium votorum aut nullo id genus vinculo adstrictas, quarum sodales, licet in plures distributi domos, eisdem tamen legibus ac sub uno summo praeside omnes vivunt, eo proposito, ut perfectionem virtutis ipsi assequantur, seque proximorum causa in variis religionis aut misericordiae operibus exerceant. Profecto sodalitatum istiusmodi, tam bene de Ecclesia deque ipsa civili societate merentium, sperandum est, numquam defuturam copiam: hodieque libet agnoscere, usque adeo eas increbuisse, ut nullum videatur esse ministrandae caritatis christianae genus, quod illae reliquum fecerint. Verumtamen, quae est humanae conditionis infirmitas ex ipsa ista talium sodalitatum frequentia, nisi temperatio aliqua iuris accesserit, fieri non potest quin aliquando sacrae disciplinae perturbatio quaedam oriatur et confusio. Itaque ad hoc avertendum incommodum plura iam Apostolica Sedes edixit; nominatimque cavit, ne ibi sodalitas nova conderetur, ubi per alias iam conditas necessitatibus locis satis consultum esset; neve ulla usquam sineretur institui, quae aut redditibus careret, ad sodalium victum necessariis, aut quidquam minus decorum in titulo, in habitu, in opere exercendo prae se ferret. Praeterea Sacrum Consilium Episcoporum et Regularium negotiis praepositum nonnulla praescripsit antea servanda, quam hae sodalitates earumque constitutiones approbatione aut laude Sedis Apostolicae honestarentur. At vero experimentis compertum est, nondum per has praescriptiones satis esse provisum, ne sodalitates ab suis exordiis in eo statu collocentur, unde postea, quum Apostolicae Sedis comprobatio erit assequenda, debeant magno saepe cum detrimento recedere. Quare, de eiusdem Sacri Consilii sententia, haec Nos quae infra scripta sunt, motu proprio statuimus:—

I. Nullus Episcopus aut cuiusvis loci Ordinarius, nisi habita Apostolicae Sedis per litteras licentia, novam alterutrius sexus sodalitatem condat aut in sua dioecesi condi permittat.

II. Ordinarius, huius licentiae impetrandae gratia, Sacrum Consilium Episcoporum et Regularium negotiis praepositum adeat per libellum supplicem, quo haec docebit: quis qualisque sit novae sodalitatis auctor, et qua is causa ad eam instituendam ducatur; quibus verbis conceptum sit sodalitatis condendae nomen seu titulus; quae sit forma, color, materia, partes habitus a novitiis

et professis gestandi; quot et quaenam sibi opera sodalitas assumptura sit; quibus opibus tuitio eiusdem contineatur; an similia in dioecesi sint instituta, et quibus illa operibus insistant.

III. Accepta Sacri Consilii venia, nihil iam obstabit, quominus Ordinarius novam sodalitatem instituat aut institui permittat, eo tamen titulo, habitu, proposito ceterisque rebus ab ipso Sacro Consilio recognitis, probatis designatisve: quae numquam deinceps, nisi eodem consentiente, immutari licebit.

IV. Conditae sodalitatis constitutiones Ordinarius recognoscat: verum ne prius approbet, quam eas ad normam eorum, quae Sacrum Consilium in hac causa decrevit, exigendas curaverit.

V. Instituta sodalitas, quamvis decursu temporis in plures dioeceses diffusa, usque tamen, dum pontificiae approbationis aut laudis testimonio caruerit, Ordinariorum iurisdictioni subiaceat, ut Decessoris Nostri constitutione "*Conditae*" sancitum est.

Quae vero per has litteras decreta sunt, ea Nos rata et firma esse volumus, contrariis quibusvis minime obstantibus.

Datum Romae apud S. Petrum die XVI Iulii anno MCMVI, Pontificatus Nostri tertio.

PIUS PP. X.

E S. R. UNIV. INQUISITIONE.

DETERMINATUR FORMULA BREVIS PRO ADMINISTRATIONE EXTREMAE UNCTIONIS IN CASU NECESSITATIS.

Feria IV, 25 Aprilis 1906.

Cum huic Supremae Sacrae Congregationi quaesitum fuerit ut unica determinaretur formula brevis in administratione Sacramenti Extremae Unctionis in casu mortis imminentis, Eminentissimi ac Reverendissimi Patres Generales Inquisitores, maturrime re expensa, praehabitoque RR. DD. Consultorum voto, decreverunt:—

In casu verae necessitatis sufficere formam: PER ISTAM SANCTAM UNCTIONEM INDULGEAT TIBI DOMINUS QUIDQUID DELIQUISTI. AMEN.

Sequenti vero Feria V, die 26 eiusdem mensis et anni, in audientia a SS. D. N. Pio Div. Prov. Pp. X R. P. D. Adsessori impertita, SS.mus D. N. decretum EE. et RR. Patrum adprobavit.

PETRUS PALOMBELLI, *S. R. et U. Inquis. Notarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:—

PONTIFICAL ACTS:—1. Italian text of the Encyclical Letter to the Archbishops and Bishops of Italy. A commentary on this important document will be found in the present number (pp. 337–344).

2. The Pope, *motu proprio*, enacts statutes to limit the founding of new religious institutes in a diocese.

S. R. UNIV. INQUISITION decides that the following short formula suffices for Extreme Unction in cases of imminent death: *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.*

THE HOLY SEE AND RELIGIOUS COMMUNITIES OF SIMPLE VOWS.

Owing to the growth, in recent years, of missionary orders and religious societies of men and women who seek to attain their personal sanctification through the ministry of charity according to the necessities and conditions which appeal to them, the Holy See has been constrained to prescribe certain methods of association and establishment, calculated to prevent confusion and abuses in matters that directly affect religious.

The first act of the Sacred Congregation of Bishops and Regulars was the publication, in 1901, of a series of Rules to be observed in founding religious communities or institutes that expected to have the recognition and approbation of the Holy See for their work.[1] These rules comprised two parts. The main part set forth the manner in which the constitutions of a religious community were to be formulated. They were to state plainly and without sentimental or historical circumlocution the *nature* and *object* of the new institute, the manner in which the object

[1] Normae secundum quas S. Congregatio Episcoporum et Regularium procedere solet in approbandis novis Institutis votorum simplicium. (Romae, Typis S. C. de Prop. Fide.)

was to be carried out, the mode of living in the community, the conditions of admission to membership, the means of support, the character of the spiritual life observed in the houses, the manner of instruction, of caring for the sick, of dealing with delinquent members, etc. An important division of these *Normae* deals with the manner in which the institute is governed, its superiors, officers, their election or appointment, and so forth. The second part, which is conveniently placed as an introduction to these directions, consists of brief instructions on the manner in which the constitutions of any newly established institute, having observed the prescribed conditions of the *Normae*, are to be presented to the Holy See for approbation.

An approbation of this kind is not absolutely necessary. The bishop of the diocese may approve any pious association of the faithful who pledge themselves by simple vows to certain observances under ecclesiastical guidance and the protection and control of his episcopal office. He must indeed make a report of such foundations to Rome and obtain at least an indirect sanction for the activity of an association which assumes a religious garb and profession; for the rest, however, such a community is regarded as private and purely diocesan. But the explicit approval of the Holy See gives to a religious community a certain independent autonomy and the right to extend its activity outside the diocese. Moreover, in cases of contention as to what immediate ecclesiastical authority may or should approve, the bishop cannot settle the matter by suppressing the society or withdrawing the exercise of faculties and jurisdiction in its behalf. It is Rome which in such cases decides, and if need be it will protect the interests of the religious institute as being under its direct jurisdiction. The formal approbation of a religious institute is given, as a rule, after its constitutions have been examined and are finally approved. But sometimes an endorsement of the nature and object of the institute is accorded it in the form of a *Decretum Laudis*, and its constitutions are conditionally approved, with corrections, to be observed *ad experimentum* or by way of test.

Among the duties which devolve upon the superior of the newly founded institutes after they have been approved, the Holy See imposes that a triennial report be made to the S. Congre-

gation in writing, touching the discipline, the material and economic condition, and the membership of the religious community. This report must be signed by the Ordinary in whose diocese is the mother-house of the institute. The bishop has of course the right of inquiry and of satisfying himself by canonical visitation that the ecclesiastical laws are observed by the community and that there exist no abuses such as would arise from non-observance of the constitutions, to the detriment of religion.

There is no doubt that these obligations of making stated reports to the S. Congregation regarding the condition of new religious institutes whose constitutions have been approved, will eventually be extended to all such communities as have received the approbation of Rome in the past; and also that the rules, wherever conditions are similar, will be made as nearly conformable to the *Normae* as possible. In any case, the bishops are already bound to give definite accounts concerning this subject, in their canonical reports of the diocesan administration. Under these circumstances the S. Congregation has deemed it advisable to issue a schema of questions which superiors of religious orders are to answer in detail. This schema covers 98 points, including certain preliminaries determining the name, scope, personnel of the institute. The following are the headings of the sections containing the questions :—

1. De Personis—(*a*) de admissis; (*b*) de novitiis; (*c*) de professis; (*d*) de egressis et dimissis.

2. De Rebus—(*a*) de domibus; (*b*) de bonis.

3. De Disciplina—(*a*) de vita religiosa; (*b*) de observantia quarundam specialium legum; (*c*) de operibus Instituti.

As stated above, the Ordinary in whose diocese is the mother-house of the institute in which the superior general resides, has to witness the report by his signature. He cannot of course with certainty vouch for the correctness of all the details of the document; nor is this expected. But his signature confirms that of the councillors of the religious community who together with the superior general and the assistant superior are obliged singly to subscribe their names. If any one of these desires to add to the answers some explanation or information which the schema does not provide for, and which she believes of importance, she is free

to do so; and the Ordinary attests as it were the good faith of those who have drawn up and signed the document.

It is our purpose to print this schema, both in Latin and English, and (in order to facilitate the practical use of it for the purpose of making out the regular reports when they are to be sent to the Holy See) to arrange the questions with blank spaces in which the answers can easily be filled out. As the religious depend in most cases for direction in such matters upon the clergy and their bishops, it would aid us considerably in attempting to provide the schemata in sufficient quantity if the Reverend Chancellors of our dioceses would take an account of the matter and communicate their wishes to us.

A METHOD OF INTRODUCING DAILY COMMUNION.

In certain parts of Germany there is a current expression "Sunday-morning Catholics," which implies that the people so named confine the external profession and practice of their religion to attending Mass on Sundays. The name, if rightly applied, would designate the large number of persons all the world over who are lukewarm in the use of the graces provided by the Sacraments, whilst they preserve the outward show of membership in the Catholic Church.

As one of the means to counteract this indifference, the Holy Father has recently pointed out the practice of devout daily Communion. That practice was customary during the early ages of the Church, and there is nothing abnormal about its reintroduction, unless it be the way to make it understood and desired by the people. Naturally, the pastor of a church is the one person on whom the faithful depend for an explanation of the reasons and advantages of daily Communion. Among the opportunities that offer themselves to do this is *a systematic way of announcing to the congregation on Sunday the different indulgences* which they may gain, provided they receive Holy Communion on certain Sundays and weekdays. Let us make the matter practical.

During the present month of October, there occurs a number of feasts which suggest devotional practices that have special indulgences attached to them for the living and the dead. Thus

we have in the first place the feast of the Holy Rosary, and the entire month dedicated to Our Lady of the Rosary, with every day partial and some plenary indulgences. Besides, there are several feasts which have special privileges of indulgenced novenas, triduums, or particular acts of devotion and prayer. The Maternity of Our Blessed Lady, the Purity of the Blessed Virgin Mary, are two distinct feasts on which the Christian mothers and the maidens of the parish should receive Holy Communion to gain the indulgences of the sodalities to one or other of which nearly every Catholic woman is affiliated, such as the Confraternities of the Scapulars, and the Rosary, the Sodality of the B.V.M., Association of Christian Mothers, etc. Next, we have the feast of St. Francis of Assisi. The Raccolta contains special indulgences for each of the five Sundays, in honor of the stigmatâ of the Seraphic Saint. Every day notable indulgences may be gained by the Tertiaries of St. Francis, provided they visit the church and receive Holy Communion. The same is true of the feast of the Guardian Angels for which is granted a plenary indulgence on any day during a novena made in their honor. In like manner we have the feasts of St. Bridget, St. Edward, St. Francis Borgia, St. Teresa, St. Luke, St. Raphael, SS. Simon and Jude, St. Hedwigis, all occurring during this month.

There is no parish in which men and women, young and old, may not be found to have a special attraction or devotion to one or other of these saints, and who could therefore be induced to receive Communion on their feast or within the octave or novena of the same. Others would soon be attracted to make something of a saintly namesake when they realize that it is the approved practice. In this way an increase, gradually growing, would be made in the number of attendants at daily Mass and Communion. It means a great deal for the welfare of the parish to have a solid body of good people around the altar each day; and whilst many may find it impossible to join the devout hearers of the daily Mass, many others will make it possible to seize the opportunity, when the benefits have been brought home to them.

To effect this it is of course necessary that the priest should on the previous Sunday announce the feasts of the week together with the indulgences to be gained by the reception of Holy Com-

munion either on the day or within the octave or novena, etc. The announcements should be made at Mass, and also at the sodality meetings and at Vespers; in short, they should be made sufficiently forcibly and insistently to indicate that it is a serious matter which the pastors of the Church have at heart. Where it is possible to arrange for a triduum or a novena with Benediction, or at least with some special prayers or readings after Mass, the effort of introducing the practice of daily Communion will be found to present no difficulty. It should be made understood that whilst Confession is a very desirable and in some cases a necessary condition for the worthy reception of the Blessed Eucharist, it is not obligatory, unless a person be in mortal sin. The Raccolta gives the indulgences.

HAVE OUR PRIESTS TOO MUCH TO DO?

To the Editor of THE ECCLESIASTICAL REVIEW:—

I have just finished the reading of Dr. Marcel Rifaux's "L'Agonie du Catholicisme," which your reviewer in the August number led me to procure. That book ought to be translated into English, if it were only for the sake of certain portions that refer to the action of the French clergy and explain the desperate state of Catholicity in that poor country. Despite the optimistic expression of certain writers about our conditions in America, I think the criticism that the French author makes of his own clergy hits us pretty broadly, and I was impressed with his remarks the more because they seemed to anticipate certain suggestions made by you in last month's article on the literary work which our clergy might do, but which they cannot do for want of either the proper training or the opportunity.

The pretext that our *missionary* priests have no time for such work is all nonsense and cant. There are a number of hard workers who spend their time profitably and for their people. But the majority, both in the cities and the country, have abundant leisure or at all events take it. They may think they do a great deal, but they simply exaggerate their activity, and what Rifaux says of a large number of his own clergy is true of ours: "How many priests in the country know how to employ their time—the Mass in the morning, an hour or so of the Breviary, a sermon for which they have a week to prepare (and then it is often poor enough), two or three sick calls—that is all. The average physician in any of our large centres of population does

more hard work in two weeks than three-fourths of the priests do in a year." Now I am not talking wildly, but of what I have seen during long years of living with priests in different parts of the country; and if I had the gift of harmless satire in which Rifaux excels without being offensive, I would try to put a stop to all the cant of newspaper servants who talk of a priest going on his vacation, as though he were a galley slave, and needed more rest than other men. The fact is, most of us do too much resting: and when there is a surplus of energy we are apt not to know where to put it in. I hope the REVIEW will keep on in the way of waking up the brethren, as it seems to have a talent for hitting the sore spot and counselling the right remedy.

ONE WHO IS HIT.

LITERARY WORKERS AMONG OUR CLERGY.

To the Editor of THE ECCLESIASTICAL REVIEW:—

Your article on "Literary Work and the American Clergy" provokes some comment which I hope will not meet with the objection of being too theoretical, since now, after long service in the seminary, I am an actual worker on the mission.

The plan you submit is both practical and beautiful, and yet I fear it will not meet with the desired response. You are constrained to restrict its acceptance to a "few earnest priests," among whom "there must be at least one man who has a clear idea of what can be done." We all know that there are in several dioceses "Conferences" according to the statutes: in many more there are "Examinations for the Junior Clergy;" but these do not help much toward literary work that could profit the clergy as a body.

There may be many causes for the existing state of things. No doubt the habit of newspaper reading and a taste for ephemeral magazine topics block the channels of sounder knowledge. But one is forced to ask how this apathy for solid reading can continue to exist after the supposedly thorough training of our seminary course. It may be that the fault lies there, and that there is some defect in the training which fails to create that permanent love for and interest in theological and other science, which would be maintained amidst the routine of priestly life on the mission. The student who is not made to grasp the fundamentals and principles of his sacred profession, but simply commits precepts and exposition to memory, will not recur to

his books when he has entered upon the practical care of souls. The armor with which the studies of the seminary clad him, somehow does not help him to fight the actual world he meets; he has to learn anew, and by himself. Furthermore, the student's record in the seminary is rarely taken into account by those with whom he deals later on. His worth is guaged by the ability with which he meets emergencies that confront him without much warning.

How a teacher in the seminary is to prepare the student for all this and give him at the same time a lasting sense of the need and of the love of study, is a grave problem. You say: "In the clerical beehive, the drones that should be excluded from the beginning are all those who do not earnestly mean to work." But how to exclude them is the difficulty. There are, indeed, some very busy priests, and many that have a fair amount of work to do; others there are who have leisure from Monday to Saturday. We all know that the up-building of the parish is one thing: but to keep it in repair requires labor. In his duties as financier, executive, and manager at once, the parish priest is supposed to be helped by the knowledge garnered in his seminary days. If the taste and desire for solid reading remain, the busiest priest will steal time to retain his accomplishments and enlarge his spiritual and mental possessions.

One question that arises in this connexion is: How can the desire for study in a priest be strengthened? There are many hindrances, against few helps. Promotion often miscarries; ambition to preach well is fed from other sources, if it is not dulled by indifference; the attempt to write in one whose time and equipment allow him to attain only mediocrity, will meet with discouragement, as a rule. There is a premium sometimes apparently put on neglect of ecclesiastical study and of conscientious observance of Church legislation. This promotes the desire to excel by worldly standards. It may not be the hardest question for a priest to answer for himself how he should cultivate a taste for study—since the motive is ever clear and strong; but the actual fact why it does not operate more universally, while conditions are so urgent and favorable, is not easy to account for. Never, indeed, was an educated, cultured priesthood so much needed as now. Rarely have gradual defections from Church and Faith been so common as now, amidst the alleged opposition of science and faith, and the surfeit of morality as distinguished from the discipline and the law of the Church.

JOSEPH SELINGER.

Jefferson City, Mo.

GEORGE CRABBE AND THE NEWSPAPER CRAVING.

To the Editor of THE ECCLESIASTICAL REVIEW :—

Allow me to second what you intimated in your September number about priests weakening their mental energies by too much newspaper and novel reading. The lesson is indeed as old as the hills, although newspapers seem to be an invention of comparatively modern civilization. The thing must have been known, however, in classic times, for Crabbe, the good Suffolk curate, who helps you to shake off vagaries by his versified touches of sharp actualities, quotes Ovid to prove that the newspaper habit is the death of noble thoughts and good literature—the rival sheets

> A daily swarm that banish every Muse,
> Come flying forth and mortals call them *News*:
> For these, unread the noblest volumes lie;
> For these, in sheets unsoiled the Muses die.

But then he spurs his Pegasus into a canter to accompany his rhythmic thought :—

> I sing of *News*, and all those vapid sheets
> The rattling hawker vends through gaping streets;
> Whate'r their name, whate'er the time they fly
> Damp from the press, to charm the reader's eye;
> For soon as morning dawns with roseate hue,
> The "Herald" of the morn arises too.

His grudge begins with an attack on the weekly journal—the sainted "Monitor" on Sunday born :—

> Whose pious face some sacred texts adorn,
> As artful sinners cloak the secret sin,
> To veil with seeming grace the guile within,
> So moral essays on his front appear,
> But all is carnal business in the rear;
> The fresh coined lie, the secret whispered last,
> And all the gleanings of the six days past,
> With these retired through half the Sabbath day
> The —— lounger yawns his hours away.

He next pays his compliments of truthful criticism to the rest of the paper guides :—

> But, Sunday past, what numbers flourish then,
> What wondrous labors of the press and pen;
> Diurnal most, some thrice each week affords,
> Some only twice—oh avarice of words!
> When thousand starving minds such manna seek.

His satire becomes more pointed as he goes on to characterize the news these leaders of public opinion and morals bring:—

> Like baneful herbs the gazer's eye they seize,
> Rush to the head, and poison where they please.
> Like idle flies, a busy, buzzing train
> They drop their maggots in the trifler's brain,
> That genial soil receives the fruitful store,
> And there they grow and breed a thousand more.

Even what is good is disjointed, involved in doubt, he says, so that dealing in idle dreams

> . . . . the journals of the night
> Are right and wrong by turns, and mingle wrong with right,—
> Such are our guides; how many a peaceful head,
> Born to be still, have they to wrangling led!
> How many an honest zealot stol'n from trade,
> And factious tools of pious pastors made!

The credulity of the public encourages the reporters to invent, for

> Pleased with the guides who can so well deceive,
> Who cannot lie so fast as they believe,—
> These careless authors only strive to join
> As many words as make an even line,
> As many lines as fill a row complete,
> As many rows as furnish up a sheet.
> From side to side, with ready types they run,
> The measure's ended, and the work is done.

Probably the REVIEW will not print this at all if I go on, but to me as a priest the sober-minded poet-physician and parson who had learnt to deal thoughtfully with disease of mind and body, is very pleasant reading, especially where he talks of Parish Registers and the mingled misery and joy they seal. That I have always found more helpful and soothing to mind and feelings than the newspaper—

> Which daily mental poison one might call,
> Something to all men, and to some men all.

F. PACIFICUS, P.P.

WHERE ARE WE IN THE CHURCH MUSIC REFORM?

Whilst in some quarters strenuous and practical efforts have been made to understand and then to intelligently comply with the prescriptions of the *Motu proprio* on the subject of the music to be sung in our churches, there has been a good deal of retard-

ing criticism, if not of stolid indifference in other directions. A Greek proverb has it that "against stupidity the gods fight in vain." Of course, the clergy are not in that category. They have in many cases, however, entirely misunderstood the meaning of the Pope's injunction, assuming either the one extreme that there was to be no music except Gregorian Chant, or the other extreme, namely, that the Sovereign Pontiff did not mean what he said, and that the old state of things might go on indefinitely.

To correct these misapprehensions we have appealed to the clergy in the REVIEW, and through a magazine especially designed to help earnest and studious workers in Church music. We cannot, of course, be expected to publish the rudiments of the art of singing plainchant. A magazine can be at best only an interpreter, and appeal to the professional musician to exercise his art properly. The high standard which *Church Music* proclaimed from the outset may have created a feeling that the ideals we proposed were not meant for the large body of priests, on whom, it seemed to us, the work of reforming the existing methods of liturgical service mainly depended. If in this course we have erred, we shall have to find some other way to reach the organists and choirmasters of our churches. In the meantime, the fact should not be overlooked that much of the material which appears in *Church Music* comes from priests and that it appeals to the clergy, and would ordinarily find a suitable place in the pages of the REVIEW. From communications addressed recently to the Editor on the subject of liturgical music we select only such as are particularly instructive and timely.

HOW TO BEGIN.

A writer in *Church Music* asks: How shall those who, having charge of a choir, conscientiously mean to comply with the instructions of Pius X in regard to Church music, begin? He then answers the question, and after showing how the thing was accomplished in the days of the early establishment of the Church by the missionaries in Europe, and later by the Brothers in the schools of Saint John de la Salle, goes on to say:—

As a beginning, let the priest introduce into his school, his Sunday-school, or his First Communion and Confirmation class, such

a book as "The Complete Vespers of the B. V. M.," published by Fr. Pustet & Co., and costing only a few cents, and use it, first, as a Latin Reader, and then as a book for Vespers on Sundays. A few lessons will suffice to impart the necessary knowledge. Let him, at the same time, pick out a good and bright boy and have him go through an elementary piano or organ method. This will take but a few months. After this let the music teacher make the lad read an elementary grammar of Gregorian chant, such as the Rev. Norman Holly has lately published; and then the Kyriale, or "Ordinarium Missae," in both ancient and modern notation, each one explaining the other, may be put in his hands. Let the student play the melody with each hand—a very easy task when under the care of a music teacher of ordinary intelligence, even without any previous knowledge of the subject-matter.

This method of accompanying the Chant may not be very pleasing to our modern taste, accustomed, as we are, to harmonic effusions. However, it must be acknowledged that while it is the easiest, it is also the one best calculated not only to sustain, but especially to lead singers with less danger than harmonized accompaniment, which is apt to confuse beginners and lead them astray. Let the pupil learn how to ascertain the *dominant* of each church Mode indicated at the beginning of each piece, and reduce it, say to the note "A," thereby requiring transposition in five of them out of eight, and, with the aid of his teacher, learn to accustom himself to play them all at sight in the tempo pointed out in the editions with modern music notation. In a very short time the playing and singing of the boy will prove a solid foundation whereon to build a choir. At this stage other boys may join him. All can practice at least once a week, and, behold, you have a sanctuary choir!

Some thirty years ago, and for several years, the writer of these lines had a boy choir in the organ loft, directed by a lady organist on the lines mentioned above. After the publication of the *Motu proprio* he lost no time in introducing the traditional Chant and testing his theory in regard to the building up of a sanctuary choir on the basis of the boy organist as a solid foundation for the proper rendering of it.

The material at hand was of the poorest kind. Only half-a-dozen boys of our congregation were living in town, and out of these only one afforded any hope of his being available. The lad was only eight years old. He was chosen to be the future organist and chorister

of the sanctuary choir. He was made to attend the weekly rehearsals of the choir, go through an elementary piano method, and then a very short organ method. Seven months afterwards he began to sing and play his part at Vespers and in less than two months more to play at Mass in the manner indicated. With the help of a few companions, he was enabled to intone and sing all that chanters are supposed to do, continue to sing with those in the organ-loft accompanied by the regular organist, sing alternately with them the Kyrie, Gloria, and Sanctus. In fact, even alone, with a simple weekly rehearsal, he would have been able, with the help of his organ, to sing the whole Mass without breaking down, just as the French teacher could do.

Organ books, of an easy execution, are now in course of preparation, supplying the harmonization of the Gregorian melodies. As, with these, no transposition will be necessary, nothing will be easier than to play the melody with both hands. The accompaniment to the Ordinary of the Mass is in the press. As to the Gradual and Vesperal, it will take some time before their organ-part is published. In the meantime, the method I suggest will prove very available.

This performance may be far from the ideal conceived by some who seek something striking, of a theatrical nature. But this is not the ideal of church music. Those who have heard the choirs of the Solesmes Benedictines, now at Appuldurcombe, Isle of Wight, or of the Benedictines of the Beuron monastery, in Germany, are unanimous in praising the sweetness of the songs produced in a subdued voice, in a calm and impassionate manner.

Others may claim that there is nothing in Gregorian unless it be executed by a large number of men's voices. We will not indeed deny the influence of a large number of singers on a chant, much of which was constructed to be sung by a multitude ; however, we contend that, sung even by one voice, it is not without its charms, even in a very large church ; as witness the magnificence of the Preface, or of the Pater Noster, as sung by Pius IX, in St. Peter's Church, to the admiration of all those who had the happiness to hear him.

And again some will say, Why undergo so much trouble when it is so easy to learn some of those unison masses, composed for weak choirs? In reply, it may be said that it may do as a temporary shift to comply with the reform laws. However, it must be borne in mind that, as our people are moving so much from one place to another, instead of using this as an excuse to do nothing at all, being unable

to hold our people together, we should lose no time in adopting a song that will be heard in every church in the land, where every one, on the very first day of his coming, may feel entirely at home and may join in the singing.

The Gregorian Chant has a charm of its own, stands in no need of the organ to unfold its peculiar beauty, is of easy execution; in case of need, however, the organ will prove very effective, with the understanding that it should sound no louder than absolutely necessary in order to lead or sustain the voices.

Some may be tempted to smile at the simplicity of the method and of the execution here indicated; and yet, with it, a beginning will be made and the rest will take care of itself.

OLD-TIMER.

Another correspondent writes about the obstacles in the way of the reform of our Church music, under the heading of—

"STUMBLING-BLOCKS."

The Delegate Apostolic, His Excellency Mgr. Falconio, has expressed his opinion about the progress of the Church-music reform movement in unequivocal terms. In his Introduction to the Dolphin *Manual of Church Music* he has most forcibly reminded priests of their duty to provide becoming music at the solemnities of public worship. This call for an accelerando in complying with the requirements of the encyclical of November, 1903, has been badly needed here, for every one has been choosing his own tempo in the matter, and adagio was never more popular. Some progress toward the consummation of the reforms commanded by the Holy Father can be reported already, and those most interested in the enterprise here in America are glad to say that not *all* of our dioceses have failed to readjust their music to fit the traditions which the Holy Father has ordered us to resuscitate.

But we are moving along too slowly and feebly for such an energetic race. We really have not accomplished very much. We could do a great deal more. What is the trouble?

There are three things that seem to be coöperating most successfully in this country against the interests of the *Motu proprio*. Doubtless there are other stumbling-blocks in the way, too, but the three I am about to set down are the most formidable opponents the enterprise has to reckon with at present. These are—1. the tactics

of those engaged in discussing matters pertaining to the reform; 2. the attitude which those most intimately concerned have seen fit to adopt toward it; 3. the dearth of the choirmasters competent for immediate work.

I.

I am convinced that the method we have chosen for attacking the abuses and effecting the desired changes is in itself a most serious stumbling-block in the path of the project.

The productive scholarship of the plainchant revivalists in these days is truly remarkable. This unwonted literary activity on the part of Church musicians must be regarded as an earnest of spreading zeal to effect a general introduction of the reforms so forcibly imposed upon us by the Pope. And of course these new grammars of plainchant, hand-books of instruction and other books of this kind which found their inspiration in the *Motu proprio* of November, 1903, have done much to facilitate the unsophisticated modern musician's debut into the society of the *podatus* and *porrectus*. So far so good. But what else have they done? Have they touched the heart of the question? What is being done to put the enterprise upon a more practical basis? While ink has been flowing so freely in the defense of different methods of singing the chants, who has been urging the disbanding of the west-end gallery improprieties? Diocesan commissions are busy purifying and revising the music sung in their respective dioceses. But has the practical side of the movement a half-dozen advocates? Why do not more musicians lend their experience to help replace the present-day unecclesiastical style of choirs by liturgical choirs formed after the best Catholic traditions and according to the model proposed by Pius X? Where are the hand-books that point the way to accomplish this most important detail of the reform? We wish that they would come to light, for they are sorely needed. A bird's-eye view of the musical situation in the Church at home reveals that the fate of this movement does not hinge upon the adoption of this or that edition of the Gregorian melodies. It must be plain to all who have looked into the question below the surface that matters of repertoire have no right to our first attention. Catholic musicians in the United States must have their thoughts directed—almost exclusively for a while—upon the matter of organizing and properly training liturgical choirs. Things must be turned upside down here before we may feel free to enter upon the discussion of any questions of speculative interest.

Let us first try more earnestly to settle the problems attendant upon the installation of boys' and men's choirs before we allow the examination of "old manuscripts" to absorb all our energy.

It is needless to remind any one who has read the *Motu proprio* that there are two distinct divisions in the legislation of that document, one treating of the music to be rendered and the other concerning the proper way of rendering it. But it is necessary to insist that the latter concerns us more just now than the former, although we shall have to make some very serious changes in our repertoires, too, to meet the requirements of the encyclical before we shall have done with it. In countries where male choirs have never given way to *chignon* choruses, the purification of ecclesiastical music naturally takes its start in matters of repertory. Not so in America. An abnormal condition has been allowed to prevail here in respect to the personnel of church choirs, and our first efforts should be in the line of disbanding and reorganizing.

Until priests and choirmasters have been brought to realize that the starting-point for us is the fitting out of genuine ecclesiastical choirs, the enterprise will continue in swaddling clothes. If more articles demonstrating the possibility of maintaining such choirs are not written, and if manuals exhausting the department of boy-choir training are not more generally circulated among our musicians, we may be perfectly sure that Church music will remain unreformed in America.

The reform here must be radical. We have to commence with the unpleasant duty of inviting the ladies, who have rendered such willing services heretofore, to bid adieu to the choir-gallery. If existing conditions be not subverted, then we must be content to see the *Motu proprio* an egregious failure.

This is the conviction not only of the present writer but of others, too, who have gone over the ground more thoroughly and observed the situation with keener eyes.

Here is the long and short of it. It is a question of method. There are many earnest men engaged in urging the reform of repertoires. Let them change their tactics for a while and unite in more vigorous endeavor against the style of church-choir which forever remains unecclesiastical, and which the Holy Father has declared absolutely impermissible. Let them show the priests how easily they may have chancel-choirs, and let them put down on paper the result of their own valuable experiences, and then—but not till then—will

publications bearing upon the "pulcherrimae quaestiones" of chant-singing bring forth fruit in abundance. We shall not have liturgical music until first we have liturgical singers.

II.

Another stumbling-block in the way of a successful carrying out of the papal decree is the indifference that has characterized the attitude of not a few toward the movement from the start. It is not that anyone doubts the binding force of the encyclical. All are agreed upon that now, but a great many priests seem to be waiting for "something to turn up." Just what this "something" will contribute to better the situation is not quite clear. Almost everybody is loath to make a personal start. Initiative is lacking. Some flimsy excuse which its devotees of the abrogated style of Church song may succeed in excogitating from embittered minds is considered ample justification to suspend the movement in an entire section. Eyes are turned toward Rome to see if the Pope really expects the American Church—so poor, so ill-equipped!—to comply with his precept. And all this time dust is gathering upon the document in which he imposes "its scrupulous observance upon all." In the meantime the ladies trill and sigh with the same assurance as of yore, in their impassioned rendition of arias adapted from the operas, and orchestras fiddle and blast away to the wildest of the prohibited compositions. Parodies still continue. Church services are still in very many places the occasion for Sunday concerts, allowing for some notable exceptions. The fugues in the Gloria and Credo are just as interminable as ever, and the personnel of Church choirs has not been interfered with. The amount of energy which has been expended to effect the reforms in many localities where resources abound, is zero. And then we are told by the few who think it necessary to apologize for their non-compliance, that it is impossible to conduct boys' and men's choirs in this country. Exactly why it is impossible they are unable to state. Surely there is plenty of material at hand—every parish has scores of eligible choristers. And surely the maintenance of a liturgical choir would not make too many demands upon the parochial treasury, for the outlay necessary to insure the services of a good chorus of boys and men would only in a few cases equal the expenditure willingly made in the days when *prime donne*, "mixed quartettes," and full orchestras were tolerated.

Not many have tried their hands yet, and until they have made

a vigorous, sincere, and consistent attempt, they are not free to excuse themselves on the plea of impossibility. Experience is proving daily that many of the prima facie difficulties which frighten many from undertaking the reforms, disappear when an earnest attack is made upon them.

III.

And then—the choirmasters! Where are they to be secured? Who is competent to step into the chancel and conduct, from start to finish, a genuine liturgical service with a male choir? These are the questions our priests wish answered. Not a few urge this seeming dearth of properly-equipped choirmasters as the death-blow which will crush the reform movement to the ground. But why are our musicians, so brilliant in other branches of their art, incompetent to train boys' and men's choirs. Simply because no attempt has been made to persuade them to qualify themselves for this work. If the priests of each diocese would declare *una voce* that after a definite period of time all choirmasters who wish to retain their charges must be ready to sign contracts binding them to introduce the reforms, our musicians would lose no time in discovering to themselves the arcana of this department of the musical profession. Concerted action is needed. Clergy and musicians must work together. The means are everywhere at hand for earnest musicians readily to attain to the knowledge necessary for successful work as choirmasters. If priests want Gregorian-sanctuary-choir directors, let them say so, and stand their ground until they have secured them.

The non-Catholics have covered this land with tuneful boy-choirs. Every little village parish has its chancel choir, and every chancel choir has a competent choirmaster. Mr. G. Edward Stubbs, of New York City, has just told the readers of *The Living Church* that Catholic choirmasters are crassly ignorant of the art of managing male choirs. Whether this be true or false is of no consequence here, but it is true that if we are going to have good Church music our musicians must be urged most forcibly by the *priests* to study out the matter most carefully.

We can have choirmasters and boy-choirs and good liturgical music without much difficulty, if we go about the matter a little more energetically.

CLERICUS.

Washington, D. C.

Criticisms and Notes.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. Part II. Didactic Books and Prophetical Writings. By the Rev. Francis E. Gigot, D.D., Prof. S. Scripture in St. Joseph's Seminary, Dunwoodie, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 505.

Among American Catholic scholars few may be said to have made more important contributions to ecclesiastical literature than Father Gigot. His *Outlines of Old and New Testament History*, his *General Introduction to the Study of Sacred Scripture*, and the two volumes of *Special Introduction to the Old Testament* bear witness to a careful and searching inquiry into the various fields with which the modern student of the Bible is expected to become familiar. The author's accuracy may be relied upon, and in point of method and orderly exposition these books leave no room for criticism.

The program of studies as carried out in many of our theological schools does not fulfil the ordinances of the late and the present Sovereign Pontiff looking to a continuous course of Bible study during all the years of the seminary curriculum. And since Father Gigot has prepared his manuals with a view to comply with these ordinances his books offer more matter than is likely to be covered by the seminarist in his actual course. Hence, if we measure the usefulness of text-books by their adaptation to the needs of the student rather than by conventional methods of study, these volumes correspond to what is wanted in the seminary, and harmonize with the outline of Scripture study which we are expected to make our standard.

Regarding the attitude of Father Gigot toward the modern school of the so-called Higher Criticism, there is, of course, room for differences of opinion. This is particularly true when we come to consider the value of historical and internal evidence to which the modern author has to bear witness. In his first volume of Special Introduction Father Gigot made no secret of his leanings toward the pronounced views of those critics who question the immediate authorship of some of the historical books, notably the Pentateuch. These leanings became more marked because the author thereby placed himself in an attitude of separation from, if not contradiction to, the views of the

Abbé Vigouroux, who defends the absolute Mosaic authorship of the first five Books of the Bible; and the latter position is supported by the decision of the Commission of Biblical Studies, which, while not necessarily intended to be an infallible pronouncement of the Church, defines nevertheless the attitude of Catholics in practical controversy. In other words, it is a judgment of the supreme court in the Church which decides that the evidence produced by modern critical research is not sufficient to overthrow the established claim of a substantially unbroken tradition that Moses was the author of the Pentateuch. Considering that the Catholic position had not been authoritatively defined at the time Father Gigot wrote his first volume of Special Introduction, there was no ground for criticizing the author. The present condition of Catholic opinion, however, which is not only authoritative but likewise wholly reasonable, since the modern critics maintain their position only by placing undue weight upon partly negative arguments, would seem to require the revision of the chapters in Father Gigot's first volume referring to this topic, in such a manner that the student may not be biassed against the evidence for the Mosaic authorship.

In regard to the second volume there is no such complaint to make, for although our writer does not approve the traditional authorship of most of the didactic and Sapiential books, the claims made for this authorship by the Jewish Church and practically continued in the Christian Church, are admittedly less pronounced than in the case of Moses, the first lawgiver. The uncertain dates are, it is true, brought much nearer to the Christian era than was formerly assumed; but as the literary and internal evidence is the only clue we practically have to determine the composition of these books, and as it does not add any doctrinal weight to their importance to take them back to a prior age, the contention remains an open one.

Hence the student who is told that the Book of Job probably received its present concrete form about the middle of the sixth century before Christ, or that Proverbs represents a collection of inspired sayings gathered during six centuries, and that this book was recognized under its modern title only about the time of the Ptolemies or the Maccabees, need not be alarmed so long as the author allows the opinions of others who believe that both books are much older. Similarly, we may admit that, contrary to the old theory which traced the Book of Ecclesiastes either to Solomon or to Ezechias, the volume was actually written long after the Exile, perhaps between 350 and 200.

The same is true of the Canticle of Canticles. As to the Book of Wisdom, which assumes the name of Solomon in the original, we have not only the expressed views of St. Jerome that it did not directly come from the royal pen, but our Douay version plainly indicates that the title is an adopted name. There is consequently no reason to cavil with an author who suggests that the writer of the Solomonic collection was a non-Palestinian, probably an Egyptian who by his use of the Septuagint version suggests a comparatively late date before Christ.

In all this discussion about dates and authors we must not forget that the real point at issue is whether a tradition so well-established as that of the Jewish and Christian usage, may be declared erroneous because the books come to us in a form which no longer bears the outward traces of the original authorship. Surely, from all we know of the history of Solomon as written in the Books of Kings, we may assume that he might well have been the author of such utterances as Proverbs and Wisdom and Ecclesiastes have preserved for us. If these utterances, made and written under the inspiration of the Holy Ghost, were in the course of time so fashioned as to receive different forms of expression, the divine wisdom which their human author intended to convey to his people by them, has remained quite unchanged despite its taking on the language of a later age.

REFECTIO SPIRITUALIS Alumno Clerico meditanti proposita a Rmo. H. Parkinson, S.T.D. Sumptibus Caroli Beyaert, Brugis. 1906. Pp. 592 et 561.

A meditation book which is the outcome of a desire on the part of an experienced seminary director to supply his students with a manual that will not merely help them to awaken in their hearts devout reflections, but at the same time definitely instruct them to mould their lives according to the pattern of Christ, the High Priest, is under all circumstances a worthy addition to our ascetical literature. But there is something about these meditations that gives them special value for the seminarist. They are very simply proposed; they are particularly calculated to appeal to the youth, the student of philosophy and theology, taking account of his age, his studies, his mental habits, his difficulties, and his ideals. Beyond this the material here offered is so abundant that there is little repetition or danger of weariness to the mind contemplating the same truths under various aspects.

The entire series is arranged so as to cover three years. But the matter is so disposed that a change of topics may be found for every

day in the five or six years of the seminary course proper. The first volume, handy, well-printed, contains over four hundred themes, beginning with considerations upon the student's entrance into the seminary, his vocation, the hindrances and the helps he finds in the seminary, the steps that lead him to ecclesiastical perfection and to peace in his clerical life. The latter half of the volume pictures minutely the figure of Christ as Redeemer, whose perfections the cleric is to emulate; the volume concludes with some twenty meditations on the Sacred Heart of Jesus. The second volume consists of three parts. The first, called *Iter per liturgicum annum*, takes the student by way of fruitful reflection through the missal and the breviary, selecting such parts as are typical or particularly instructive. The second section is given to considerations of the lives and virtues of the Saints—*De Sanctis Dei*, in three divisions: "De Beata Dei Matre;" "De Angelis et de Apostolis;" "De Martyribus deque ceteris Sanctis." The last part is devoted to reflections upon the various Sacred Orders and their principal functions—*De Singulis Ordinibus*.

The subject-matter thus disposed suggests at once the practical utility of such a meditation book for the community exercises in the seminary. Apart from this it furnishes spiritual directors of ecclesiastical institutions with abundant material for special instructions upon the clerical state. The alumnus who has learnt to use this manual is likely to find in it mental and spiritual pabulum during the rest of his priestly life.

A HISTORY OF THE REFORMATION. By Thomas M. Lindsay, M.A., D.D. New York: Charles Scribner's Sons. 1906.

The serious reader who happens to have had access to reliable and Catholic sources of history which deal with the Reformation period, will be sadly disappointed with this volume. Its author, Dr. Lindsay, has the reputation both in America and in England of being a scholarly historian, and for that reason the editors of the "Cambridge Modern History" seem to have selected him to write the chapter on Luther which appeared in the second volume of the series. If that chapter suggested certain deficiencies on the author's part, in point of fairness and research, the present volume leaves no doubt of the fact that Dr. Lindsay is full of prejudice and that he neglects to use historical sources that would have preserved him from making statements both false and injurious to the cause of truth which the Catholic

Church represents. He uses the opportunity of writing about that Church, to rehearse all the old fables and threadbare fictions about the corruption of doctrine and the neglect of discipline, the idolatry and superstition of the Middle Ages, that have formed the stock-in-trade of the early Protestant writers, of whom Cardinal Newman says: "To Protestantism false witness is the principle of propagation; if truth had been sufficient to put down Catholicism, the reformers would not have had recourse to fiction." We are pained to think that this book is to form a part of the "International Theological Library," for which it was written.

It would be idle, of course, and we do not propose to refute here nor to correct the numerous statements and insinuations in which Dr. Lindsay simply repeats what must sadden every lover of historical truth. The volume will tend to widen the gap which already separates well-meaning Christians in their view of each other. In his preface the author states that certain Catholic reviewers had taken exception to his views about Indulgences. He has gone over his statements again, but has "not been able to change his opinions previously expressed." There was no need to tell us this. The terms he uses in his History, such as "Romish Church," "Romanists," "monkish," "monkery," convince us that we have to deal with one who writes, or rather makes, history to perpetuate the inveterate hatred against the Catholic Church. No cultured writer of the present time will use such expressions of contempt; he knows, without looking into an English Dictionary, they are invidious and opprobrious, and deeply offensive to his Catholic fellowmen. Indeed, had Dr. Lindsay been at all desirous of stating facts without intruding the personal bias by which he distorts their fundamental significance in history, he would have availed himself of the researches of P. Denifle which, whatever are a writer's prejudices, must be deemed indispensable to the modern historian of the Reformation.

Dr. Lindsay is imbued with the spirit of his hero, that "embodiment of personal piety," "the thoroughly pious man"—Luther. He is haunted by a dislike, if not hatred of the Popes. To John XXII he gives the credit or discredit of the "creating for the Papacy a machinery for gathering money for its support" (p. 11). When speaking of Sixtus IV he says: "The divine authority, assumed by the Popes as the representatives of Christ upon earth, meant for Sixtus and his immediate successors that they were above the requirements of common morality, and had the right for themselves and

their allies to break the most solemn treaties when it suited their shifting policy" (p. 7). He turns Adrian VI into a Dominican friar, saying that he "was a Dominican monk and had all the Dominican ideas about maintaining medieval theology intact" (p. 321)—whatever that means. Adrian's Dominican habit fits as accurately as the statement that Charles V "could not understand either German or Latin" (p. 288). Adrian had no affiliation whatever with the Order, and as for the Emperor Charles it is well known that he was familiar with at least four languages and knew Latin as well as German.

The author, unintentionally perhaps, detracts from the "popularity" of Luther when he minimizes the "courageous" act of his nailing the ninety-five theses to the door of the Church; "notices of public disputations, common enough at that time, had frequently appeared there" (p. 214). He also disappoints the admirers of Luther by not allowing him to "discover the Bible," but by making him merely a *re*discoverer when he says: "His exegetical lectures seemed like a rediscovery of Holy Scriptures." Neither does he defend him from the accusation of having caused the slaughter of 150,000 peasants. Of Luther's vehement tract "Against the murdering, thieving hordes of peasants" he bluntly admits: "In this terrible pamphlet Luther hounded on the princes to crush the rising. It is this pamphlet, all extenuating circumstances being taken into account, which must ever remain an ineffaceable stain on his noble life and career" (p. 336). A darker "stain on the noble life and career" of Luther is his sanctioning the bigamy of Philip of Hesse. "The triumphant Protestantism received its severest blow in the bigamy of Philip of Hesse, which involved the reputations of Bucer, Luther, and Melanchthon" (p. 380), who appended their names to "the strange and scandalous document" in which they tried to justify from texts of Holy Scripture the crime of the adulterous Landgrave. Here whitewashing is a difficult and distasteful task, but Dr. Lindsay does not recoil from it. He does not attribute Luther's action to his dread of offending a powerful Protestant leader, but thinks rather that it proceeded from a somewhat sullen and crabbed, conscientious fidelity to a conviction which Luther always maintained. With all his reverence for the Word of God, he could never avoid giving a very large authority to the traditions of the Church. And as the Catholic Church claimed power to dispense "in matrimonial cases of extreme difficulty," Luther concluded that he could do likewise in his Church. Dr. Lindsay rounds out his logical conclusion,

with the atrocious remark: "The crime of the Curia, in his [Luther's] eyes, was not issuing dispensations in necessary cases, but in giving them in cases without proved necessity, and for money" (pp. 382 and 383). Is this to write history? And this book belongs to the library which is to be "conducted in a catholic spirit, and in the interests of theology as a science;" nay, more, it is intended as a "text-book for students of theology." There is every prospect that from such books the rising generation of Protestant ministers will learn simply how to propagate the huge lie of Luther and Lutheranism.

WILLIAM STANG.

THE HIGHER CRITICISM. (Westminster Lectures, Second Series. Edited by the Rev. Francis Aveling, D.D.) By the Rev. William Barry, D.D. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. Pp. 54.

Of the admirable expositions and comments on questions that try the minds of earnest inquirers after truth in our day (which Dr. Aveling has procured for the general reader in the present series), one of the most satisfactory is this little book on the Higher Criticism by Father Barry. He defines as clearly as may be the different positions from which men set out to view and criticize the Bible. He explains what is the distinction between Lower and Higher Criticism, the one dealing with words as representing a text, the other with their history and signification. He tests in outline the consistency of various schools of criticism and interpretation, separates the extremists from the "centre party," and examines the points of agreement among the latter, and how previous opinions are affected in consequence. To this end the author ranges the subjects under four heads: (1) authorship; changes in the hitherto accepted titles, dates, and historical grouping of the Biblical documents; (2) method of compilation from sources, resulting in variants, doublets, variation of idioms and illustration; (3) relation of the inspired documents to other inspired or uninspired sources; (4) ethical problems arising from Divine permissions or commands.

As a test of the author's ability to conciliate advanced scholarship with orthodoxy we may take his attitude toward the Mosaic authorship, which has created a good deal of discussion recently. "For a personal authorship in our Western sense a dynamic, but none the less effective, influence on all parts of the Torah has been substituted," although to many it may have a dangerous sound, is a proposition which, if interpreted without laying any exaggerated stress upon

individual parts of it, is fully compatible with the late decision of the Biblical Commission, that Moses is to be regarded as truly the author of the Pentateuch, and that with its additions, variations, interpretations (through translation) by subsequent editors, it still retains the substantial law and doctrine which the inspired Hebrew legislator gave it. This we take to be Dr. Barry's attitude toward the subject, and there is none, it seems to us, more reasonable and truly conservative.

In discussing the difficulties proposed by modern Biblical criticism, the author of this brochure aptly distinguishes between certain conclusions of critics which are simply the result of a sceptical system of thought, and such as follow upon exact study of documents and monuments. This is an important matter for the ordinary reader of the literature that deals with criticism of the Bible, to hold in mind. The Catholic scholar has nothing of his faith to sacrifice if he simply accepts the principle "Go by the evidence." That evidence amply shows—as amply as any historical and logical evidence may be expected to show—that Scripture is trustworthy, and that the Church has always borne witness to it and does so now.

HANDBUCH DER BIBLISCHEN GESCHICHTE, für den Unterricht in Kirche und Schule. Dr. J. Schuster und Dr. J. B. Holzammer. Band I: Das Alte Testament. Bearbeitet von Dr. Joseph Selbst, Prof. Theol. Mit Illustrationen. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 1026.

We deem this volume an ideal compendium of Bible History which needs but a good and broad translation to satisfy the requirements of English-speaking Catholics who, without wishing to make a specialty of Scripture study, desire to be well-informed upon the absorbingly interesting topics of the ancient history embodying the truths of divine revelation. The book is an old one — in a way; yet it is altogether up-to-date. Its evolution from what was originally a school history for young people to its present form of a critically complete history, whose editor has availed himself of all the accessories by illustrations from archeology, geography, botany, and the kindred apparatus of modern industry and scholarship, might hardly be credited, if the well-known names that have successively contributed to the process, through six editions, did not vouch for the fact. Withal the book is popular in tone and in the method of presenting its subject-matter, which covers all that a cultured Catholic may be expected to know at the present time concerning Old Testament history. Of the contents of the volume we need, of course, say nothing since they admit no variation except in mode of treatment.

THE GOSPEL ACCORDING TO ST. LUKE. Books I and II. With Introduction and Annotations. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 527 and 292.

Some time ago the author of the above exposition published a similar volume on the Gospel of St. Mark. It was a thoroughly satisfactory piece of work in view of what Catholic students are everywhere looking for. The reader who expects to find in this book a sort of devotional commentary, such as abound in all languages, will be greatly disappointed. The work is quite a scholarly production and may well serve as a text-book in colleges and seminaries or for special study by clerics and religious. The text is in both Latin and English, in double column. There are introductory expositions which make the student familiar with the place, time, persons, and surrounding circumstances of the incidents related. In many places schemata and chronological or analytical tables aid us in getting a comprehensive view of the matter under discussion. Explanatory glosses and exhaustive notes satisfy the desire for information on all points that require elucidation. In short, we have here precisely what is wanted for systematic and thorough study of the Gospels.

PRAXIS SOLEMNIUM FUNCTIONUM EPISCOPORUM, cum Appendicibus pro Abbatibus mitratis et Protonotariis Apostolicis juxta ritum Romanum. Studio et opere Sac. Benjamini Favrin, Seminarii Ep. Tarvisini vicerect. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Fridericus Pustet. MDCCCCVI. Pp. 144.

Really practical manuals for those who are expected at short notice to become familiar with the liturgical ceremonies and exercise one or other of the leading functions on solemn occasions, are but few. The present volume meets the wants not merely of masters of ceremonies in episcopal functions, but of the assistant ministers who should not entirely depend upon the former for direction. The topics brought together in rubricated columns show at a glance the duties of the officiating or assisting bishop, the deacons, and other ministers. The matter covered includes Pontifical Mass under all circumstances, Pontifical Vespers, Solemn Benediction, Procession, Exposition, wherein the bishop is either celebrant or assistant. These functions comprise all that is required on occasion of a bishop's presence, so that for extraordinary occasions it is only necessary to add the special ceremonial, such as is needed for confirmation, visitation, and the various blessings reserved to the bishop.

Literary Chat.

Amongst the many recent books dealing more or less explicitly with the politico-religious situation in France three deserve especial consideration, treating as each does with that situation from a distinct standpoint. The Abbé Magaud's Conferences preached at Notre-Dame-des-Champs in Paris and collected in a small volume bearing the title "La Société Contemporaine et les Leçons du Calvaire" (Paris: Téqui) touch the deepest roots of the evil and point out the radical remedy. The disorder, being in the constituent elements of man's nature, it can be removed only by a return to the principles embodied and exemplified in the Passion of Christ. This statement—for the rest obvious enough—while applied to the condition of things in France, receives at the author's hands a treatment so fundamental and universal that his book will be found suggestive to the preacher who has occasion to unfold the salient aspects and practical relations of our Lord's sufferings.

The second book, entitled "La Mentalité Laïque et l'École," par L. Lescour (Paris: Téqui), approaches the situation from the immediately intellectual-social side and shows, as M. Keller, the eminent president of the Société d'Éducation et d'-Enseignement, points out in his introduction to the work, the present social and moral results and indubitable future consequences of the Masonic efforts to secularize or laicize the education of the French youth.

In the perplexity which so many in this country experience when trying to estimate the French situation, the question ever obtrudes itself—What organized counter efforts are being made amongst the laity? Considerable light is thrown on this question by a third book entitled "Vie et Doctrine du Sillon," by Louis Cousin. (Paris: Emmanuel Vitte.)

The "Sillon" is the name of a Review founded in 1894, as the organ of associations of Catholic youth throughout France—who have likewise adopted the name "Sillonnistes," and whose object as propagated through that organ is to assist in the leavening of the social and industrial life of their country with Christian ideals and methods. This they do by meeting to study and discuss social and economic and political problems, by spreading good, pertinent literature, by lectures, by personal influence among the laboring class, etc. They are in some respects similar to, but in others they differ from, the kindred organization, the Catholic Association of French Youth—a special differentiation being their exclusively democratic ideal, which is not at least distinctive of the sister organization. Ardent and progressive in their sentiments and endeavors, they have almost of necessity fallen under a mass of criticism and misunderstanding. The little volume just mentioned is a highly able apology for the movement, a very clear presentation of its aims, means, and endeavors, and will repay reading not only by students of the French situation, but by all who are anywhere actively interested in the Catholicization of society, or, if you will, the socialization of Catholics, especially Catholic youth.

Father Morgan M. Sheedy's *Briefs for Our Times* (Thomas Whittaker, New York) is a volume made up of a series of "sermonettes." Some of the titles of his brief, sparkling essays are—The Duty of Service, The Common People, Social Unrest, Money Mad, The Clothes of Religion, No Place like Home, Our Weaker Brethren, A Royal Priesthood, The Gospel of Pain, An Ugly Vice, Laboring in the Night, etc., etc.

Dr. Thomas C. Middleton, the Augustinian priest to whose untiring zeal in the cause of Catholic historical research we owe in the main the splendid "Records of the American Catholic Historical Society of Philadelphia," as also the foundation of the Society itself, has written an interesting account of the Seaside Mission at Atlantic City. That mission has passed its golden jubilee period, having been established in 1855. The record, however, goes back to 1679 when we find a mission station in Elizabeth, N. J., where a number of French Catholics had settled. Other signs of Catholic life at that early period are found at Burlington, where John Tatham, one of the deputy governors of West Jersey, had opened a chapel for the accommodation of the neighboring Catholics. The story is told including events up to the present year, and makes delightful as well as instructive reading in a pamphlet of some fifty pages.

The Messrs. Benzigers in a brief circular addressed to the clergy make a good plea for their illustrated monthly. They point out the fact that the experimental ventures of publishers who undertake to make competition by proposing to offer a cheaper periodical of equal quality are not merely doomed to failure, but involve as a rule others in their luckless speculations when they induce them to put their money into the enterprise. A proof of this fact is had in the failure of "Men and Women," which had a clever and energetic editor at its head, a good staff of contributors, a way of catering to prevailing tastes in its general get-up, a stock company to give it credit, a "fabulous subscription list," and an advertising patronage that seemed on a level with the most popular secular magazines of the same tendency. Yet it failed to meet its obligations and the promises of its undertakers. In the meantime it crowded out more solid magazines, and apart from the loss and the disappointment, it helped to lessen the confidence which Catholics are expected to entertain toward enterprises made in the name of religion. The Benzigers offer good Catholic family reading at a reasonable subscription rate, and that is good business and good religion.

Bishop Stang of Fall River is publishing his "Synopsis of Principles of Moral Theology," which has been in the hands of students who made their course under him at Louvain. The volume is entitled *Medulla Fundamentalis Theologiae Moralis*, and serves as an introduction to the study of Morals, particularly useful for seminarists and priests who prepare for examinations in that branch of studies.

The Vincentian Fathers have done a good service to Catholic education by inducing Mother Mary Loyola, of the Bar Convent, York, to write the story of our Lord's Life for children. The book, "Jesus of Nazareth," is handsomely illustrated, and should be in every Juvenile's Library.

The Little Office of the Blessed Virgin Mary with English rubrics, large black type, and of convenient size to carry about, will prove a boon to religious and secular tertiaries and sodalists who do not want to spoil good eyes by reading bad print in semi-obscure chapels or churches. It is a matter about which spiritual directors might well have a care, for pious sheep rarely know where or how to help themselves in such matters. (Pustet & Co.)

Erie Diocese has its Catholic School Journal. The Director of Parish Schools, Father C. Wienker, publishes a twelve-page monthly, "The Christian Home and School," which promises to become a practical exponent of sound educational principles. It begins with a brief history of the different parochial schools which were for the most part begun under great difficulties, calling for unusual sacrifices on the part of the pastors who had to take up the task of teaching the children until they could obtain the aid of religious school sisters. These in turn found it frequently necessary to live on scanty alms and to support even the schools, before the people could be made to realize that it was their gain to aid financially in the upbuilding of schools which combined religious education with secular instruction imparted in non-sectarian public schools. If the priests of Erie support a journal of this kind they will add a powerful factor to the means by which we are to train up an intelligent, educated population likely to make the Catholic religion respected among all fair-minded Americans.

Father Robert Hugh Benson, whose power since he came into the Catholic Church of producing ever fresh and interesting reading seems inexhaustible, adds to the list of his stories in which historical and religious truth is cleverly entwined through narrative and colloquy another, *The Queen's Tragedy*. It is the story of Mary Tudor, as an honest Catholic would have to tell it. The American publisher is B. Herder.

My Queen and My Mother makes admirable reading for October devotions to Our Blessed Lady. It consists of a series of reflections, partly in form of prayers, upon the various petitions and titles of the Litany. The illustrations are well selected. (Benziger Brothers.)

Our Thomas à Kempis literature is growing and being brought out in neat style by Kegan Paul, Trench, Trübner & Co. The latest accession to the series is *The Chronicle of the Canons Regular of Mount St. Agnes*, translated by J. P. Arthur, who had previously put into English the Lives of Gerard Groote, Florentius Radewin and their followers under the title of *The Founders of the New Devotion*.

The request from several quarters to print in this issue the Pastoral Letter addressed by the Sovereign Pontiff to the Italian Bishops and to comment upon it, obliged us to hold over for the next number of the REVIEW some matter announced to appear in this issue on the subject of Fogazzaro's recent novel, *The Saint*. A paper by the editor on the Mosaic Authorship of the Pentateuch gave place to one on the same subject by the Jesuit Father Maas, with whose scholarly and conservative contributions in the field of Biblical studies our readers are already familiar, and who may be trusted to give a sound judgment supported by critical demonstration on so important a topic.

An article in one of our secular journals, in which a priest who had previously renounced his sacred obligations and his faith, assigns the reasons for his defection, has called forth severe criticism. Among the motives which he assigns for the act are the low grade of education and culture which he found among some of the Catholic clergy with whom he consorted; and for this he blames the Catholic Church. The statement need not create anxiety. It has provoked even the regretful comment of the editor who publishes it, and who does not admit the logic of the once honored priest, which, according to his own estimate, brought him to deny God's existence. It is not difficult to see that the writer of the article does not give the world all the facts along the process that led him from the faith of the Catholic Church to the indifference of bald atheism. Nor is it conceivable that a nobly honest mind, even when blinded by the prejudice begotten of disappointment, would go out of his way to befoul the home that once sheltered him.

We are glad to announce that we have arranged to publish the sole authorized English translation (by Father Robinson, O.F.M.) of the "Golden Sayings, or *Dicta Aurea*, of Brother Giles." This volume, so far as we can say at this writing, will be a companion volume of our *The Writings of St. Francis of Assisi.*

Brother Giles was one of the first to join St. Francis, and lived some thirty-five years after St. Francis's death. His Golden Sayings have been collected and edited critically recently, by the Quaracchi Fathers, Florence, Italy. It is their excellent edition which Father Paschal has translated, and which we are preparing to issue in an English dress. The Golden Sayings partake largely of the character of the writings of Thomas à Kempis, although more original in tone.

The ever-growing circle of readers of the literature "that has grown about the name of the sweet Saint of Assisi"—especially our American Catholic readers—will hail with delight the further announcement that the seventh centenary of the foundation of the Franciscan Order will see the publication of a new English Life of the Poor Man of Assisi. The work of preparing the English Life, we understand, has passed finally and definitely into the hands of the American Friar, who, if we are to judge from the verdict of the best-informed critics, Protestant as well as Catholic, both at home and abroad, is the man best equipped at all points for this labor of love.

Apropos of the seventh centenary of the founding of the Franciscan Order, which occurs in 1909, Father Denis Schuler, Minister General of the Friars Minor, has published a timely letter on the study of Franciscan literature which seeems to us to put the whole question on its proper basis. While praising the enthusiasm shown by non-Catholics in this field and expressing gratitude for their good work in making the life of St. Francis better known, he points out that their interpretation of the Poverello's ideals and attainments cannot always be taken as the correct one, owing to the erroneously preconceived notions of medieval history often found in non-Catholic works. After all, one must be inside the Church to get a true perspective of the life of St. Francis.

"Catholic Churchmen in Science," by Dr. James J. Walsh, which is ready now, gives the real answer to the question: Is there a conflict between Religion and Science? Here are the lives of seven distinguished founders in as many different